A PRACTICAL KEY TO THE CANARESE LANGUAGE

BY

F. ZIEGLER
Missionary

MANGALORE
BASEL MISSION BOOK & TRACT DEPOSITORY
1882

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INTRODUCTION.

(Not to be turned over.)

The manner in which Europeans, fresh from home, frequently set about learning an Indian language is somewhat like the following: They take a grammar and begin with the numerous characters of the foreign language; then they take some primer or other book and learn to read. Eager to read themselves, they do not like to let their Munshi read the words to them pronouncing them after him, but try to pronounce them first, ordering the Munshi to correct their errors. But the Munshi, poor man, is afraid of incurring the Sahib's displeasure by correcting him too often. Perhaps he has even learned by experience that his pupil is not very fond of being corrected, and he soon gets tired of correcting him, permitting him to acquire a vicious pronunciation. Meanwhile the pupil exerts himself to learn the declensions and conjugations by heart, tries to translate his reading book, learning the words and phrases or even whole pages of the book by rote. But what are the fruits of his exertions? Most probably the following:

1. He gets a faulty pronunciation of which he can only rid himself afterwards with great trouble and loss of time, if at all.
2. He encumbers his memory with a multitude of words for which he has no immediate use, and which he soon forgets again.
3. His ear does not get accustomed to the peculiar sounds of the vernacular when spoken by a native.
4. Consequently it takes an exceedingly long time before he is able to converse freely with natives even on common subjects.

To prevent these drawbacks, we advise the student to adhere to the following rules:

I. Be careful to lay a sound foundation; therefore let every thing you learn be correct, making sure that it is so, and do not be satisfied unless you have a thorough knowledge of it.

II. Save time.

A. *To lay a sound foundation.***

1. You should *learn*, but should not attempt *to teach yourself*, you should not pronounce a single word or put two words together by yourself.
2. To learn a sound or expression, you should repeat it hundreds, even thousands of times, not by yourself, but referring every time immediately to a correct standard, that is a native.

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* We here partly quote from an essay on this subject by Colonel A. Cotton, which we read in an Indian Periodical some sixteen years ago.

3. Learn only one thing at a time, and do not think that you will be able to master the character, the pronunciation, the meaning and the grammar of the foreign language all at the same time.
4. Take care to give your whole strength to the really essential parts of the subject.
5. Last but not least, learn the language not by the eye, but by the ear.

B. ***To save time.***

1. Do not begin with learning the foreign character, for: —
   1) You can learn the language without it and will perhaps never want it.
   2) It is a most serious hindrance, absorbing a great deal of attention.
   3) It can be learned in one-hundredth part of the time which would be consumed at first, if learned after you have mastered the spoken language.
2. Do not begin with reading books, such as primers, readers, tracts and the like, which are composed with a view entirely different from that which you have, and will burden your memory with words of which you can make no use, at least not at the outset.

This little book is compiled with a view of assisting the student in following the above mentioned rules, furnishing him the materials with which he may begin his studies in a profitable way. It consists

1. of the alphabet with its transcription in English characters,
2. of a vocabulary of 160 words, such as are indispensable to the beginner,
3. of a collection of 1000 homely phrases and sentences, containing only the words of the vocabulary with their transcription in English letters, accompanied by a verbal and a free translation.

Care has been taken to introduce those words in as many different grammatical forms as possible, to the effect that the student may acquire the elements of the grammar of the foreign language at the same time as he is learning its vocabulary.

To use these materials, the student should employ a good Munshi, if he can get one. If not, any native who can read and has a good pronunciation will do; a knowledge of English is not necessary for him. He should first take the alphabet, that is, its English transcription, and with the help of his Munshi carefully learn the pronunciation of those sounds which are foreign to his own tongue. Englishmen should be especially careful to acquire a correct pronunciation of the vowels and diphthongs a, ā, ei, ou, and to avoid pronouncing *a* like the English *a* in *bad* or *far*, the letter v also has its difficulties for them. Germans, chiefly those of Southern Germany, should take the greatest care to distinguish the hard (mute) letters k, č, ṭ, t, p and their aspirates from the soft ones g, j, ḍ, d, b and their aspirates. On the whole it must

never be forgotten that nearly all the consonants, and some of the vowels too have a pronunciation different from that of the corresponding letter in English as well as in German.

After this let the student go through the vocabulary. The Munshi, sitting at a little distance with a book in his hand, pronounces the first word; after him the student pronounces; the teacher repeats, and the student again, always adding the English word immediately after the vernacular. This should be done at least five times, or oftener, till the Munshi is satisfied with the student's pronunciation. The second word is treated in the same manner, then the third, and in this way the whole vocabulary is gone through several times. When the student is tolerably familiar with the words, he should put down the book and go over them again in the same way several times without looking at the words, till he can pronounce every word, and knows the meaning of every word without the slightest hesitation. When this is accomplished he should proceed to the phrases and sentences, which should be gone through in the same way. At first he should repeat every word separately, about five times, with its exact meaning, proceeding as far as time and inclination permit him on the first day. Next day he should go through the same sentences again in the same manner, when he will probably get a little further. On the third day he may treat the sentences of the first day somewhat differently, reading the whole sentence together with its free translation about five times each; this day also a new batch of sentences may be commenced, which should be treated as the first. Thus every batch is first to be read on two successive days so that each word is pronounced separately five times with its exact meaning, and then the whole sentence together with its free translation. Thus he should go through the whole set of sentences to the end of the book again and again, taking care never to pronounce a word, except immediately after, and immediately before hearing it pronounced by his Munshi, and continuing this study till every one of the sentences is as familiar to him as his own tongue. He should at first do it from the book, and afterwards without it. We would especially caution young missionaries who can give all their time to the study of the vernacular, against the fancy that they will gain anything by committing words or phrases to memory by themselves, independent of the Munshi, or by proceeding to new subjects before the old ones are thoroughly mastered, since almost all the knowledge acquired in this way at the beginning will prove eventually of little or no use to them. If it seem too tedious to them to do always the same thing, they may employ part of their time in learning the native character, without, however, using it as yet in reading. They may look up the grammar of nouns and verbs also, if they do not prefer employing their spare time in acquiring as much information as possible on the geography and history of India, its religions, castes, customs, etc., which branches of study are almost as necessary to them as a knowledge of the language. Having

mastered the whole book in the way described, but not before, the student may proceed to learn the Canarese character and begin to read some of the books published in the vernacular. We subjoin

A LIST OF READING BOOKS

which may be read by a European Student of Canarese.

1st Course.

The **First, Second** and **Third Books** of the **Bombay Series**; or if the student happen to live in the Madras Presidency, **First Canarese Instructor**, from p. 28 onward, and the **Second Book, Madras Series** (the Stories only). Missionaries will find the reading of some tracts useful, such as: **The Way of Wisdom,—The Good Way,—Little Henry and his Bearer,—On Religion,—Instructive Parables,—On Fatalism,—On Pilgrimages.** Of Bible portions: **The Gospel of St. John.**

2nd Course.

Moral Class-Book (Mangalore), **Bombay Fourth Book** (new edition),—**Æsop's Fables** (Mangalore. The Fables only, not the "Morals"),—**Seventy Stories** (Bangalore),—**Kathasangraha** (Bangalore), Parts I. & II.—Tracts: **Lingaitism Examined,—Examination of Hinduism,—The Wanderings of Yamunabai,—The Married Life,** 1st Part. The latter two especially are useful, giving the reader a glimpse of Hindu life. Bible portions: **Genesis and Exodus**, as in the Commentary published at Mangalore; **Proverbs, and Psalms.**

3rd Course.

Kathamanjari, (Bangalore),—**Bunyan's Pilgrim's Progress,** Part I.—**Kathasangraha** (Bangalore), Parts III. to VI.—Tracts: **Good Words,—Bazar Book**, etc.

4th Course.

Canarese **School-Panchatantra** (Mangalore),—**Mudra Manjusha** (Bangalore),—**Second Book of Lessons, Madras Series** (the remaining Lessons),—**Third Book of Lessons, Madras Series.**—The latter two are especially adapted to teach a large number of words used in science.

ABBREVIATIONS.

acc.	=	*accusative*
a. p.	=	*any person*
C.	=	*Coast*
e. g.	=	*exempli gratiâ, for example*
f.	=	*feminine*
g.	=	*gender*
G.	=	*German*
h.	=	*having*
hon.	=	*honorific*
m.	=	*masculine*
n.	=	*neuter*
p.	=	*person, or page*
pl.	=	*plural*
p. p.	=	*past participle*
pr.p.	=	*present participle*
r. p.	=	*relative participle*
S.	=	*South Mahratta*
sup.	=	*superiors*
v. p.	=	*verbal participle*

Corrections.

Remark.—Some errors and misprints of minor importance are not mentioned here, and will easily be found out and corrected by the reader.

Page	Column left (*l*) right (*r*)	Line	From top (*t*) or bottom (*b*)	
1		1	*b*	read "italics" instead of "italic"
7	*r*	13	*t*	,, "rise" ,, "raise"
9		3	*b*	,, "with" ,, "by"
18	*l*	8	*b*	,, "ನೀವುಣ್ಣುವದಿಲ್ಲ" instead of "ನೀ ಉಣ್ಣುವದಿಲ್ಲ"
19	*l*	14	*b*	,, "ಒಳ್ಳೆಯವರಲ್ಲ" ,, "ಒಳ್ಳೇಯವರಲ್ಲ"
21	*l*	5	*b*	,, "koḷḷu¹" ,, "koḷḷu²"
22	*l*	6	*t*	place a semicolon after "writing"
22 26	*r* *r*	5, 9, 13, 15, 17 7	*t*	expunge the apostrophies
22	*l*	9	*b*	expunge "with you"
25		6	*b*	read "keḍu" instead of "koḍu"
26	*r*	11	*t*	after "eṣṭu" add "mandi"
26	*r*	11	*b*	read "yār'ādar'ū" instead of "yārād'ar'ū"
27	*r*	5	*t*	,, "irruttāne" ,, "iruttān"
32	*l*	2	*t*	add "is" after "it"
35		6	*b*	read "note 3" instead of "note 2"
37	*l*	8	*t*	,, "ಕಣ್ಣಿಟ್ಟು" ,, "ಕಣಿಟ್ಟು"
39	*r*	11	*t*	,, "*w*ōdida" ,, "ōd"
39	*r*	9	*b*	add "*(r.p.)*" after "said"
40	*r*	14	*b*	,, ,, ,, "called"
40	*r*	14	*b*	,, "even" ,, "who"
40	*r*	12	*b*	,, "*(r.p.)*" ,, "come"
42	*l*	4	*t*	after "this" add "job"
42		5	*b*	read "present and future tenses" instead of "same"
42		2	*b*	,, "do" instead of "did"
46	*l*	14	*t*	,, "Have they brought" instead of "Did they bring"
48	*r*	6	*t*	,, "they" instead of "h."
48	*l*	10	*t*	,, "has been" instead of "was"
49	*l*	1	*b*	after "it" add a comma and these words, "..recite it"
54	*l*	2	*t*	,, "than" add "a"
64	*r*	17	*t*	read "when even" instead of "whenever"
71	*r*	7	*t*	expunge "is"
78	*l*	6	*t*	read "-ಮಾಡಿದಿ" instead of "-ಮಾಡಿದ"
87	*l*	5	*b*	,, "is" instead of "his"
87	*r*	12	*t*	,, "maney'oḷag'" instead of "mane-y-oḷag'"
89	*r*	3	*b*	,, "tanak'" instead of "tanaka"

1. The Canarese Alphabet.

Remark:— We have omitted the pure Sanskrit letters which do not occur in the Vocabulary of this Book.

a. Vowels ಸ್ವರಗಳು.

ಅ	a	*as* a	*in* America,	*or in the German*	kann
			sometimes as a in	„ „	hat
ಆ	ā	a	in father *or* in	„ „	Gabe
ಇ	i	i	„ him „ „	„ „	bitter
ಈ	ī	i	„ police „ „	„ „	Sieb
ಉ	u	u	„ put „ „	„ „	Butter
ಊ	ū	u	„ rude „ „	„ „	Ruh
		or oo	„ too		
ಎ	e	e	„ pen „ „	„ „	Ende
ಏ	ē	e	„ eh „ „	„ „	Heer
	sometimes as	e	„ there „ „	„ „	wer
ಐ	ei	ei	„ height „ „	„ „	Weib

Englishmen should take care not to pronounce the first part of this diphthong too open; it is not like the Italian "a" but rather like the short sound of "u" in *but*.

ಒ o *as* o *in* modest *or in the German* Spott

It is the sound of "o" in *open* shortened, but not the common English short "o" as in *not*.

ಓ	ō	*as* o *in* note *or in the German*	roth
ಔ	ou	ou *in* out *or* au *in* „	sauer

The vowels e and ē, when beginning a word, are spoken, and therefore transcribed like ye and yē, as in the English *yes* and *yea;* in the same way "o" when initial, is pronounced wo, and ō . . . wō;[1] but when the word is closely united with the preceding one, the consonant sound disappears.

[1] To distinguish these vowel sounds from the true consonants "y" and "w", the former will be printed in italic: *y*, *w*.

b. Consonants ವ್ಯಂಜನಗಳು.

ಕ	k	*as* k	*in* kick; *the German* k without aspiration
ಖ	kh	k	aspirated, *as* „ ch *in* Chor
ಗ	g	*as* g	*in* got, *or German* sagen; gehen
ಘ	gh	gh	„ Leghorn
ಙ	ṅ	*as* ng	„ sing, *German* singen
ಚ	č	*as* ch	„ child
ಛ	čh	ch	aspirated
ಜ	j	*as* j	*in* jar
ಝ	jh	jh	aspirated

The two sounds č and j are not quite the same in Canarese as ch and j are in English; they are thinner, being produced by slightly pressing *the tip of the tongue only* to the gum behind the upper front teeth.

ಞ	ń	somewhat like ny in Bunyan

This sound is produced with the same organs as the preceding four.

ಟ	ṭ	cerebral t
ಠ	ṭh	the same aspirated
ಡ	ḍ	cerebral d
ಢ	ḍh	the same aspirated
ಣ	ṇ	cerebral n

These five cerebral letters are produced by bending the tongue backwards and pressing the under side of its tip to the roof of the mouth.

ತ	t	*as* t	*in the German* Ton (without aspiration)
ಥ	th	„ th	„ „ „ Thon (strongly aspirated)
ದ	d	„ d	„ „ „ leiden
ಧ	dh	„ d	aspirated
ನ	n	„ n	*in* no

These dental letters, being produced by pressing the tip of the tongue against the upper front teeth, differ from the corresponding English letters, which — at least the first four — are pronounced farther backwards, approaching the cerebrals; also somewhat from the German dentals, which are produced at the gum.

ಪ p *as* p *in* pen *or German* Plage (without aspiration)

ಫ ph „ ph „ uphold *or* pin, *German* Pein (strongly aspirated)

This letter is not the Greek ph and ought not to be pronounced like f.

ಬ b *as* b *in* bold, *or German* geben

ಭ bh „ bh „ abhor „ habhaft

ಮ m „ m „ man „ Mann

ಯ y „ y „ yet *or* j *in* „ ja

ರ r „ r „ ring, *or* „ „ regen

This letter should be more trilled than the English r.

ಲ l *as* l *in* lie, *or German* liegen

Pronounced with the tip of the tongue at the front teeth.

ವ v *as the German* w *in* was

It is different from the English v as well as from w, being produced with the lips only without help of the teeth, but without rounding the lips as for w.

ಶ ç a peculiar soft sh, produced by bringing the tip of the tongue near the upper gum and sounding s.

ಷ š *as* sh *in* ship, the tongue is turned backwards as in pronouncing the cerebrals.

ಸ s *as* s *in* say *German* sagen

ಹ h „ h „ hand „ Hand

ಳ ḷ cerebral l produced with the same organs as the other cerebrals.

ಂ n *or* m. This so-called *Medial* takes

1. the sound of ṅ that is ng before the Gutterals k, kh, g, gh
2. that „ ń „ „ ny „ „ Palatals č, čh, j, jh
3. „ „ ṇ „ „ Cerebrals ṭ, ṭh, ḍ, ḍh, ṇ
4. „ „ n „ „ Dentals t, th, d, dh, n
5. „ „ m „ „ Labials p, ph, b, bh, m

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2. A Vocabulary
of
160 Familiar Words in their Simplest Form.

Nouns ನಾಮಗಳು.

1.	ಕೈ	kei	hand
2.	ಕಾಲು	kālu	foot
3.	ಬಾಯಿ	bāyi (bāi)	mouth
4.	ಕಣ್ಣು	kaṇṇu	eye
5.	ಕಿವಿ	kivi	ear
6.	ಅಪ್ಪ, ತಂದೆ	appa, tande	father
7.	ಅವ್ವ, ತಾಯಿ	avva, tāyi (tāi)	mother
8.	ಅಣ್ಣ	aṇṇa	elder brother
9.	ತಮ್ಮ	tamma	younger brother
10.	ಅಕ್ಕ	akka	elder sister
11.	ತಂಗಿ	taṅgi	younger sister
12.	ಮಗು	magu	child
13.	ಹೆಂಡತಿ	heṇḍati	wife
14.	ಹುಡುಗ	huḍuga	boy
15.	ಮಂದಿ	mandi	people, persons
16.	ಮಾತು	mātu	word, saying, matter
17.	ಕೆಲಸ	kelasa	work, business
18.	ಮನೆ	mane	house
19.	ಬಾಗಲು, ಬಾಗಲ	bāgalu, bāgala	door
20.	ಊರು	ūru	town, village
21.	ಕತ್ತಿ	katti	knife, sword
22.	ಕೊಡೆ	koḍe	umbrella
23.	ಅಕ್ಕಿ	akki	rice
24.	ಅನ್ನ	anna	boiled rice, food
25.	ನೀರು	nīru	water

26. ಬೆಂಕಿ	beṅki	fire
27. ಊಟ	ūṭa	meal, dinner
28. ಎತ್ತು	*y*ettu	bullock, ox
29. ಕುದುರೆ	kudure	horse
30. ಗಾಡಿ	gāḍi	carriage
31. ಹೂ, ಹೂವು	hū, hūvu	flower
32. ದಿವಸ	divasa	a day
33. ರಾತ್ರಿ	rātri	night
34. ಹಗಲು	hagalu	day-time
35. ಹೊತ್ತು	hottu	sun, time
36. ಬಿಸಿಲು	bisilu	sunshine
37. ಘಂಟೆ	ghaṇṭe	bell, hour
38. ಗೊತ್ತು	gottu	certainty, knowledge
39. ಪಾಠ	pāṭha	lesson
40. ಕಷ್ಟ	kašṭa	pain, difficulty
41. ರೂಪಾಯಿ	rūpāyi	rupee

Pronouns ಸರ್ವನಾಮಗಳು.

42. ನಾ, ನಾನು	nā, nānu	I
43. ನೀ, ನೀನು	nī, nīnu	thou
44. ಇವ, ಈತ	iva, īta[1]	he (*if near*)
45. ಅವ, ಆತ	ava, āta[1]	he (*if far*)
46. ಇವಳು, ಈಕೆ	ivaḷu, īke[1]	she (*if near*)
47. ಅವಳು, ಆಕೆ	avaḷu, āke[1]	she (*if far*)
48. ಇದು	idu	this
49. ಅದು	adu	that
50. ತಾನು	tānu	self

[1] The forms *īta, āta, īke, āke* are more polite than the others; they are extensively used in South Mahratta, but seldom on the Coast.

51. ಯಾರು	yāru	who?
52. ಏನು	*y*ēnu	what?

Adjectives ವಿಶೇಷಣಗಳು.

53. ಈ	ī	this
54. ಆ	ā	that
55. ಯಾವ	yāva	which?
56. ಇಷ್ಟು	iṣṭu	this much
57. ಅಷ್ಟು	aṣṭu	that much
58. ಎಷ್ಟು	*y*eṣṭu	how much?
59. ಇಂಥಾ	inthā	such as this
60. ಅಂಥಾ	anthā	such as that
61. ಎಂಥಾ	*y*enthā	what kind?
62. ಎಲ್ಲಾ	*y*ellā	all
63. ಬಹಳ	bahaḷa	much, many
64. ಹೆಚ್ಚು	hečču	more
65. ತುಸ, ಸ್ವಲ್ಪ	tusa, svalpa	little, few
66. ಕೆಲವು	kelavu	some
67. ಒಳ್ಳೆ	*wo*ḷḷe	good
68. ಚಲೋ, ಚೆಲೋ	čalō, čelō	nice, good
69. ಹೊಸ	hosa	new
70. ಹಳೆ	haḷe	old
71. ದೊಡ್ಡ	doḍḍa	great
72. ಚಿಕ್ಕ, ಸಣ್ಣ	čikka, saṇṇa	small, little

Verbs ಕ್ರಿಯಾಪದಗಳು.[1]

73. ಇರು	iru	be
74. ಬಾ, ಬರು	bā, baru	come

[1] We have given the verbs in their crude form, which, in most cases, is the same as the 2nd person singular of the imperative mood; only in the verbs *bā*, *tā*, the crude forms *baru* and *taru* from which the other tenses are made, differ from the 2nd person singular imperative *bā* and *tā*.

75. ತಾ, ತರು	tā, taru	bring
76. ಆಗು	āgu	become, happen, be done
77. ಹೋಗು	hōgu	go
78. ಓದು	*w*ōdu	read
79. ಹಾಕು	hāku	throw
80. ತೋರು	tōru	appear, seem
81. ನೋಡು	nōḍu	see
82. ಮಾಡು	māḍu	do, make
83. ಆಡು	āḍu	play
84. ಕಾಣು	kāṇu	see, appear
85. ಹೇಳು	hēḷu	say, tell
86. ಕೇಳು	kēḷu	hear, ask
87. ಏಳು	*y*ēḷu	raise, get up
88. ಬೀಳು	bīḷu	fall
89. ಕೊಡು	koḍu	give
90. ಕೆಡು	keḍu	become bad
91. ಬಿಡು	biḍu	leave, give up
92. ಇಡು	iḍu	put
93. ಅನ್ನು	annu	say
94. ತಿನ್ನು	tinnu	eat
95. ಉಣ್ಣು	uṇṇu	eat (chiefly cooked food)
96. ನಿಲ್ಲು	nillu	stand
97. ಮುಚ್ಚು	mučču	shut
98. ಕೊಳ್ಳು	koḷḷu	take, buy
99. ಕೂಡ್ರು, ಕುಂಡ್ರು	kūḍru, kuṇḍru[1]	sit down
100. ಮಲಗು	malagu	lie down
101. ಬಾರಿಸು	bārisu	ring, play (an instrument)
102. ಕಳುಹಿಸು	kaḷuhisu	send
103. ಕರೆ	kare	call

[1] The form kuṇḍru is considered vulgar by the educated classes.

104. ಬರಿ, ಬರೆ	bari, bare	write
105. ತೆಗಿ, ತೆಗೆ	tegi, tege	take away

Defective Verbs ಊನಕ್ರಿಯಾಪದಗಳು.

106. ಸಾಲು	sālu	be enough, suffice
107. ಬೇಕು	bēku	is wanted, are—
108. ಬೇಡ	bēḍa	is not wanted, are—
109. ಇಲ್ಲ	illa	is not, there is not, not
110. ಅಲ್ಲ	alla	is not so, not
111. ಉಂಟು.	uṇṭu[1]	is, are (*used of each gender and number*)
112. ಆರೆ, ಆರೆನು	āre, ārenu	I cannot

Adverbs ಕ್ರಿಯಾವಿಶೇಷಣಗಳು.

113. ಇನ್ನು	innu	yet, still, more
114. ದೂರ	dūra	far
115. ಇಲ್ಲಿ	illi	here
116. ಅಲ್ಲಿ	alli	there
117. ಎಲ್ಲಿ	*y*elli	where?
118. ಇಂದು	indu	to-day, now
119. ಅಂದು	andu	that day, then
120. ಎಂದು	*y*endu	when?
121. ಈಗ	īga	now
122. ಆಗ	āga	then
123. ಯಾವಾಗ	yāvāga	when?
124. ಹೀಗೆ, ಹೀಂಗೆ	hīge, hīṅge	like this, thus, so
125. ಹಾಗೆ, ಹಾಂಗೆ	hāge, hāṅge[2]	like that, thus, so
126. ಹ್ಯಾಗೆ, ಹ್ಯಾಂಗೆ	hyāge, hyāṅge	how?

[1] U ṇ ṭ u is 3rd person singular of the old root u ḷ = to be; it is rarely used in South Mahratta, except in the phrase u ṇ ṭ u m ā ḍ u = to create, but very extensively on the Coast and in Mysore.

[2] Also used as a postposition.

127.	ಯಾಕೆ	yāke	why?
128.	ಮಾತ್ರ	mātra	only
129.	ಹೌದು	houdu	yes
130.	ಸೈ, ಸಹಿ, ಸರಿ	sei, sahi, sari	right, well, good

Prepositions ಉಪಸರ್ಗಗಳು.

In Canarese they are placed after the word which they govern, and are therefore "Postpositions". Most of them are used as adverbs also.

131.	ಮುಂದೆ	munde	before, in front
132.	ಹಿಂದೆ	hinde	behind, after
133.	ಮೇಲೆ	mēle	on, after
134.	ಕೆಳಗೆ	keḷage	below
135.	ಒಳಗೆ	*wo*ḷage	within, in
136.	ಹೊರಗೆ	horage	without, out
137.	ಹತ್ತರ	hattara	near
138.	ಮುಂಚೆ	muṅče	before
139.	ತನಕ	tanaka	till, as far as

Affixes ನಿಪಾತಗಳು.

140.	ಏ	ē	even, just (emphatic affix)[1]
141.	ಓ, ಆ	ō, ā	(interrogative affix)[2]
142.	ಊ	ū	also, too, even (copulative affix)
143.	ರೆ	re	if (affix of condition)
144.	ಇಂತ	inta	than (affix of comparison)

[1] In the following phrases and sentences it is generally not translated at all, but marked by Italics.

[2] Generally rendered only by a sign of interrogation (?) after the word to which it is affixed.

Numeral Adjectives ಸಂಖ್ಯಾವಾಚಕಗಳು.

145.	ಒಂದು, ಒಬ್ಬ	*w*ondu (*n.*), *w*obba (*m.* & *f.*)[1]	one
146.	ಎರಡು, ಇಬ್ಬರು	*y*eraḍu (*n.*), ibbaru (*m.* & *f.*)[2]	two
147.	ಮೂರು,ಮೂವರು	mūru (*n.*), mūvaru (*m.* & *f.*)	three
148.	ನಾಲ್ಕು, ನಾಲ್ವರು	nālku (*n.*) nālvaru (*m.* & *f.*)	four
149.	ಐದು, ಐವರು	eidu (*n.*), eivaru (*m.* & *f.*)	five
150.	ಆರು	āru	six
151.	ಏಳು	*y*ēḷu	seven
152.	ಎಂಟು	*y*ᵉṇṭu	eight
153.	ಒಂಭತ್ತು	*w*ombhattu	nine
154.	ಹತ್ತು	hattu	ten
155.	ಹನ್ನೊಂದು	hannondu	eleven
156.	ಹನ್ನೆರಡು	hanneraḍu	twelve
157.	ಹದಿಮೂರು	hadimūru	thirteen
	etc.	etc.	etc.
158.	ಹತ್ತೊಂಭತ್ತು	hattombhattu	nineteen
159.	ಇಪ್ಪತ್ತು	ippattu	twenty
160.	ನೂರು	nūru	a hundred

[1] *w* o b b a derived from *w* ō r v a = *w*or (one) + va (the personal affix).

[2] i b b a r u, from i r v a r u = ir (two) + varu (the personal affix in the plural).

3. One Thousand Phrases and Sentences

Composed of the Words of the Vocabulary.

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1. ಅವನು avanu = he, that man; ಇವನು ivanu = he, this man; ಆತನು ātanu, ಈತನು ītanu = he (*honorific*). (*G. er, jener, dieser*).

ಅವನು ಎಲ್ಲಿಯವನು? (ಅವ ಎಲ್ಲಿಯವ?)	avanu *y*elliy'avanu? (ava *y*elliy'ava?)
Of what place is he?	he of where he
ಅವನು ಧಾರವಾಡದವ(ನು)	avanu dhāravāḍad'ava(nu)
He is a Dharwar man	he of Dharwar he
ಇವರು ನಮ್ಮ ಊರಿನವರು (ಊರವರು)	ivaru namma ūrin'avaru (ūr'avaru)
These people belong to our town	these persons our of town they
ಅವರಲ್ಲಿ ಕೆಲವರು ಚಿಕ್ಕವರು	avar'alli kelavaru čikk'avaru[1]
Some of them are young	in them some they little they
ನಿಮ್ಮವರು ಯಾರು?	nimm'avaru yāru?
Which are your people?	your they who?
ಇವರು ನಮ್ಮಪ್ಪನವರು	ivaru (*hon.*) namm'appan'avaru
He is my father	these our father's they
ಆತನು ನಮ್ಮಣ್ಣ	ātanu namm'aṇṇa
That is my elder brother	he our elder brother
ಈತನು ನನ್ನ ಮಗ	ītanu nanna maga
This is my son	he my son
ಈ ಹೊತ್ತು ಬಂದವರಿವರೇ	ī hottu band'[2]avar'ivarē
These are the persons that have arrived to-day	this time come they these persons
ಇನ್ನು ಬರುವವರಿದ್ದಾರೆ	innu baruv'[2]avar'iddhāre
There are others coming	still coming they are

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[1] Adjectives whether used as attributes or as predicates must always be connected with some noun or pronoun.—When the final vowel a or u and sometimes i of a word is followed by the initial vowel of another word or termination, it is generally omitted, and the two words are wrttten and spoken as one word. Sometimes this union (*Can.* sandhi) takes place even when the second word begins with a consonant. We have always marked this kind of elision with an apostrophy.

[2] Instead of banda, baruva. These are relative participles, qualifying the following pronouns, and are generally translated by relative clauses, *e.g.* band'avaru = they who came; baruv'avaru = they who come. In the literal translation they

2. ಅದು adu = that; ಇದು idu = this (*G. jenes, dieses*); Pronouns.
ಆ ā = that; ಈ ī = this (*G. jener, jene, jenes, dieser, diese, dieses*); Adjectives.

ಆ ಮನೆ ಅವರದು That house is theirs [ನು? *S.*)	ā mane avar'adu that house their that (theirs)
ಅದನ್ನು ಕೊಡುತ್ತಾರೋ? (ಕೊಡುತ್ತಾರೇ Will they give (sell) it?	adannu koḍuttār'ō? (koḍuttār'ēnu? *S.*) that (*acc.*) they give? they give what?
ಇದನ್ನು ಕೊಡುತ್ತಾರೆ They will give this one	idannu koḍuttāre this (*acc.*) they give
ಇದು ಹಳೇದು This is an old one	idu haḷēdu (*for* haḷē+adu) this an old one (an old that)
ಇದು ಯಾರದಿತ್ತು? Whose was it?	idu yār'ad'ittu? this whose that (it) was
ಇದರಲ್ಲಿ ಯಾರಿದ್ದರು? Who lived in it?	idaralli yār'iddaru? in this who (they) were
ಈ ಕುದುರೆಗಳು ಯಾರವು? Whose are these horses?	ī kuduregaḷu yār'avu? these horses whose they
ಇವು ನಮ್ಮವು These are ours (mine)	ivu namm'avu these our they
ಅವನ್ನು ಎಲ್ಲಿಂದ ತಂದಿರಿ? Where did you bring them from?	avannu *y*ellinda tandiri? them whence you brought?
ಅವಕ್ಕೆಷ್ಟು ಕೊಟ್ಟಿರಿ (ಅವುಗಳಿಗೆ—)? How much did you give for them?	avakk'eṣṭu (avugaḷige *y*eṣṭu) koṭṭiri? to them how much you gave?

3. ಎಲ್ಲಾ *y*ellā = all, everything (*G. alle, alles*).

ಎಲ್ಲಾ ಹೋಯಿತು Everything is gone; all gone	*y*ellā hōyitu (*sing. neut.*) all (it) went
ಎಲ್ಲರು ಹೋದರು Everyone went;—has gone	*y*ellaru hōdaru all persons they went

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will in future always be rendered by the present (*pr.p.*) or past participle (*p.p.*) to distinguish them from the so-called verbal participles (*v.p.*) which will be rendered by "having" (h.) followed by a participle, as "h. gone," "h. said."

ನೀ ಕರದವರೆಲ್ಲರು ಬಂದಿದ್ದಾರೆ [(invited) All have come whom you called	nī karad' avar' ellaru band'iddhāre[1] thou called they all persons h. come they are
ಎಲ್ಲರ ಹಿಂದೆ ಬಂದೆ I came last of all	yellara hinde bande[2] of all persons behind I came
ಎಲ್ಲಾ ಆದ ಮೇಲೆ When all was over	yellā āda mēle all finished after
ಎಲ್ಲಾ ನಿನ್ನದು All is yours; everything is yours	yellā ninn'adu all thine
ಎಲ್ಲಾ ಹೇಳಿದನೋ? *C.* ಎಲ್ಲಾ ಹೇಳಿದನೇನು? *S.* Did he tell everything?	yellā hēḷidan'ō? *C.*[3] yellā hēḷidan'ēnu? *S.* everything he said? everything he said what?
ಎಲ್ಲಾ ಹೇಳಿದ He told everything	yellā hēḷida everything he said
ಎಲ್ಲರನ್ನು ಕರೆ Call them all	yellarannu kare all (*pl. acc.*) call
ಎಲ್ಲರಿಗೆ ಕೊಡು Give to all	yellarige koḍu to all give

4. ಆಗು āgu = to become, to be done, to happen, to be finished (*G. werden, geschehen*).

ಆಯಿತು It is done; it is finished	āyitu it became, it was done
ಆದೀತು It may happen; it will do	ādītu it may be done
ಆಗುವದಿಲ್ಲ It is not done; it's impossible	āguvad' illa[4] the becoming not
ಒಳ್ಳೆಯವನಾದ He became a good man (boy)	*w*oḷḷe-y-avan' āda[5] good he (he) became

[1] b a n d u i d d h ā r e; bandu *v. p.* [2] For b a n d e n u.

[3] The letter *S.* denotes a provincialism of South-Mahratta, *C.* an expression used on the coast (partly also in Mysore).

[4] ā g u v a d u is a verbal noun or gerund.

[5] The complete form is *w* o ḷ ḷ e y a v a n ā d a n u, consisting of *w* o ḷ ḷ e y a v a n u = a good man, and ā d a n u = he became.

ಹಳೇದಾಯಿತು It has grown old	haḷēd' āyitu[1] old one it became
ಏಳು ಘಂಟೆ ಆಯಿತು It is seven o'clock	*y*ēḷu ghaṇṭe āyitu seven bell it became
ರಾತ್ರಿ ಆಯಿತು The night has set in; it's night	rātri āyitu night it became
ದೊಡ್ಡದಾಗುತ್ತದೆ It will become greater; it is growing	doḍḍad' āguttade great one it becomes
ಬಹಳ ಆಗಲಿಲ್ಲ It is not much; they are not many	bahaḷa āgal' illa[2] much to become not
ಹಗಲಾದ ಮೇಲೆ After daybreak	hagal' āda mēle day become after

5. ಬಾ, ಬರು bā, baru = to come (*G. kommen*).

ಇಲ್ಲಿ(ಗೆ) ಬಾ Come here	illi(ge) bā here (hither) come
ಬಂದು ಹೋದನು He came and went away again	bandu hōdanu having come he went
ಹೋಗಿ ಬರುತ್ತೇನೆ I am going (but shall return)	hōgi baruttēne[3] having gone I come
ಯಾರು ಬರುತ್ತಾರೆ? Who will come; who are coming?	yāru baruttāre? who (they) come
ಯಾರೂ ಬರುವದಿಲ್ಲ No one will come;—is coming	yār' ū baruvad' illa who even the coming not
ಯಾರು ಬಂದರು? Who came (has come)?	yāru bandaru? who (they) came?
ಕುದುರೆ ಬಂತು A horse has come	kudure bantu a horse (it) came

[1] haḷēdu = something old, an old one; from haḷē and adu.

[2] āgalu is an Infinitive form.

[3] This phrase is generally used on taking leave; very often people only say: baruttēne, meaning: "I am going."

ಬಂದ ಕುದುರೆ ಇದೇ	banda kudure idē[1]
This is the horse which has come	come horse this just
ಯಾಕೆ ಬರ ಬೇಕು?	yāke bara[3] bēku?
Why should I (*a. p.*)[2] come?	why to come is wanted?
ಬರ ಬೇಡ	bara[3] bēḍa
Don't come	to come not wanted

6. ಹೋಗು hōgu = to go (*G. gehen*).

ಆ ಮೇಲೆ ಹೋಗುತ್ತೇನೆ	ā mēle hōguttēne
I shall go afterwards	that after I go
ಯಾವಾಗ ಹೋಗುತ್ತೀರಿ?	yāvāga hōguttīri?
When will you go? (When do you [go)?	when you go?
ಈಗ ಹೋಗುತ್ತೇವೆ	īga hōguttēve
We are going presently	now we go
ನಾ ಹೋಗುವದಿಲ್ಲ	nā hōguvad' illa
I shall not go; I am not going	I the going not
ಹೋಗಿ ನೋಡು	hōgi[4] nōḍu
Go and see	having gone see ye
ಯಾವಾಗ ಹೋಗಲಿ?	yāvāga hōgali?
When am I (*a. p.*) to go?	when let me (*a. p.*) go?
ನಾಲ್ಕು ಘಂಟೆಗೆ ಹೋಗಿರಿ	nālku ghaṇṭege hōgiri
You may go at four o'clock	four to bell go (ye)
ಬಿಸಲಲ್ಲಿ ಹೋಗ ಬೇಡ	bisalalli hōga bēḍa
Don't go in the sun	in sunshine to go not wanted
ಯಾರೂ ಹೋಗಲಿಲ್ಲ	yārū hōgal' illa
No one has gone (no one went)	whoever to go not
ಯಾಕೆ ಹೋದರು?	yāke hōdaru?
Why did they go?	why they went?

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[1] idē consists of idu and the emphasizing sound ē.

[2] The letters (*a. p.*) in parenthesis signify that the verb is impersonal, and that *any person*, singular or plural, may be connected with it. The above sentence, for instance, may be translated in the following ways: "Why should I come? Why should he (she, it, we, you, they) come?"

[3] bara is an infinitive form.

[4] Verbal participle; see footnote 2, p. 11.

7. ಅನ್ನು annu = to say (*G. sagen*).

ಏನಂದಿ?	*y*ēn' andi?
What did you say?	what thou saidst?
ಬಾ ಅಂದೆ	bā ande
I told you to come	come I said
ಏನನ್ನಲಿಲ್ಲ	*y*ēn' annal' illa
I (*a. p.*) did not say anything	what to say not
ಹ್ಯಾಗನ್ನ ಬೇಕು?	hyāg' anna bēku?
How should I (*a. p.*) say?	how to say is wanted?
ಹೀಗನ್ನ ಬೇಕು	hīg' anna bēku
You (*a. p.*) should say so (thus)	thus to say is wanted
ಅವನಂದ ಮಾತೇನು?	avan' anda māt' ēnu?
What did he say?	he said word what?
ನೀನಂದದ್ದೇನು?	nīn' andadd'[1] ēnu?
What did you say?	thou the h. said what?
ಇದಕ್ಕೇನನ್ನುತ್ತಾರೆ?	idakk' ēn' annuttāre?
What do they say to it? what is this called?	to this what they say?
ಬರುತ್ತಾರಂತೆ	baruttār' ante[2]
They are coming, I hear	they come it says
ಬಂದರಂತೆ	bandar' ante[2]
They have come, I hear	they came it says

8. ಇರು iru = to be (*G. sein*).

ಎಲ್ಲಿರುತ್ತೀರಿ?	*y*ell' iruttīri?
Where are you? where do you live?	where you are?
ಈ ಮನೆಯಲ್ಲಿರುತ್ತೇನೆ	ī maneyall' iruttēne
I live in this house	this in house I am

[1] andaddu, verbal noun, past tense, meaning "that which has been said," or else "the action of having said".

[2] The word ante, probably abbreviated from annuttade = it says, (French: *on dit*) added at the end of a word or sentence to signify it to be a rumour or the saying of another.

ರಾತ್ರಿಯಲ್ಲಿ ಎಲ್ಲಿದ್ದಿ? [night? Where have you been during the	rātriyalli *y*ell' iddi? in the night where thou wast?
ಮನೆಯಲ್ಲಿದ್ದೆ I was at home	maneyall' idde in the house I was
ಅವನು ಊರಿಗೆ ಹೋಗಿದ್ದ He had gone into the country (with some stress on "he")	avanu ūrige hōg' idda he to town h. gone he was
ಊರಿಗೆ ಹೋಗಿದ್ದ He had gone into the country (without stress on "he")	ūrige hōg' idda to town h. gone he was
ನಾನಿರುವ ಮನೆ ದೊಡ್ಡದು The house I live in is a large one	nān' iruva[1] mane doḍḍadu I being house large one
ನೀವಿರುವದು ಎಲ್ಲಿ? Where do you live?	nīv' iruvadu[2] *y*elli? you the being where?
ಅವರಿರುತ್ತಾರೋ? *S.* ಅವರಿರುತ್ತಾರೇನು? Are they (Is he) here?—at home?[3]	avar' iruttārō? *C.* avar' iruttār' ēnu? *S.* they are they? they are what?
ಇರುವದಿಲ್ಲ, *or* ಇಲ್ಲ They (*a. p.*) are not here; no	iruvad'[2] illa the being not

9. ಇರು iru (*continued*).

ಎಷ್ಟು ದಿವಸ ಇರುತ್ತೀರಿ[3]? How long will you stay?	*y*ešṭu divasa iruttīri? how many day you are?
ಒಂದೇ ದಿವಸ ಇರುತ್ತೇವೆ [one day We shall stay (we are staying) only	*w*ondē divasa iruttēve *One* day we are

[1] Present relative participle, iruva mane signifies: the house which is; but nānu iruva mane = the house in which I am.

[2] Verbal noun or gerund of the present tense, translated "the being" to distinguish it from the present relative participle.

[3] Instead of the verb iruttēne, the compound verb iddhēne, iddhī, iddhāne, iddhāḷe, idhe (ide) *etc.* is much used in some districts, chiefly on the coast; it is composed of the verbal participle iddu (= irdu, derived from iru) = having been, and hēne, hī, hāne, *etc.* = I am; this latter form is still in use in some eastern districts. Colloquially the forms adēne, adī, adāne, adāḷe, ade, *etc.* are common in the South Mahratta districts.

ಎಲ್ಲಿ ಅದೆ (ಉಂಟು *C.*)?	*y*elli ade (uṇṭu *C.*)?
Where is it?	where it is (it is) (*a. p.*)?
ಇಲ್ಲಿ ಅದೆ (ಉಂಟು *C.*)	illi ade (uṇṭu *C.*)
It is here	here it is (it is) (*a. p.*)
ಕೊಡೆ ಎಲ್ಲಿ ಇತ್ತು?	koḍe *y*elli ittu?
Where was the umbrella?	umbrella where it was?
ಮನೆಯಲ್ಲಿ ಇದ್ದಿಲ್ಲ (ಇರಲಿಲ್ಲ *C.*)	maneyalli idd' illa (iral' illa *C.*)
It was not in the house	in the house h. been not (to be not)
ಇದ್ದವರೆಲ್ಲರು ಬರಲಿ	idd' avar' ellaru barali
Let them all come	been they all let come
ಇದ್ದ ಹಾಗೆ ಹೇಳು	idda hāge hēḷu
Tell the exact truth	been like say
ಇದ್ದದ್ದಿರಲಿ	iddadd'[1] irali
Let it be as it is	the h. been let it be
ಇಲ್ಲಿರ ಬಾರದು	ill' ira bāradu
You (*a. p.*) must not remain here	here to be it will not come

10. ಇಲ್ಲ illa = not, it is not, there is not (*G. nicht, es ist nicht, es gibt nicht*).

ನನಗೆ ಕೆಲಸಿಲ್ಲ (ಕೆಲಸವಿಲ್ಲ)	nanage kelas' illa (kelasa-v-illa[2])
I have no work	to me work not (work not)
ಯಾರು ಬಂದರು? ಯಾರಿಲ್ಲ	yāru bandaru? yār' illa
Who has come? no one	who came? who not
ಏನಿಲ್ಲ, ಏನೂ ಇಲ್ಲ	*y*ēn' illa, *y*ēn' ū illa
Nothing, nothing at all	what not, what even not
ನೀವ್ ಉಣ್ಣುವದಿಲ್ಲ	nīv' uṇṇu*v*ad' illa
You are not eating	you the eating not
ಆಕೆ ಉಂಡಿಲ್ಲ (ಉಣ್ಣಲಿಲ್ಲ *C.*)	āke uṇḍ' illa (uṇṇal' illa *C.*)
She has not dined	she h. eaten not (to eat not)

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[1] iddaddu is a verbal noun meaning 1. the state of having been, 2. that which has been.

[2] The letter *v* (after *a* and *u*) or *y* (after *i* and *e*) is for euphony's sake often inserted between two words joined together.

ಆಕೆ ಉಣ್ಣಲಿಕ್ಕಿಲ್ಲ She will (probably) not eat	āke uṇṇalikk[1] illa she to eat not
ಇಲ್ಲದ ಮಾತಾಡ ಬೇಡ Don't tell lies; —stories	illada māt' āḍa bēḍa not been word to play is not wanted
ಇನ್ನೂ ಬಂದಿಲ್ಲ (ಬರಲಿಲ್ಲ *C.*) He (*a. p.*) is not yet come	inn' ū band' illa (baral' illa *C.*) yet even h. come not (to come not)
ನನಗನ್ನ ಇಲ್ಲ, ನೀರಿಲ್ಲ, ಏನೂ ಇಲ್ಲ I have neither rice, nor water, nor anything; I have nothing to eat	nanag'anna[2] illa, nīr' illa, *y*ēn'ū illa to me rice not, water not, what even not
ಇಲ್ಲವೇ ಇಲ್ಲ Not at all	illa-v-ē illa not (*emph.*) not

11. ಅಲ್ಲ alla = not, not so, not thus (*G. nicht, nicht so*).

ಅದಲ್ಲ, ಇದು This, not that	ad' alla, idu that not, this
ಇದು ನನ್ನದಲ್ಲ This is not mine	idu nannad'[3] alla this mine not
ಇದು ಒಳ್ಳೇದಲ್ಲ This is not good; this is not a good one	idu *w*oḷḷēd'[4] alla this good one not
ಇದು ಚಲೋ ಮನೆ ಅಲ್ಲ This is not a nice house	idu čalō mane alla this nice house not
ನೀವು ಒಳ್ಳೇಯವರಲ್ಲ You are not good	nīvu *w*oḷḷēyavar' alla you good they not
ಅವ(ನು) ಬಂದನಲ್ಲಾ? (ಅಲ್ಲವೋ? *C.*) He has come, has he not?	ava(nu) bandan' allā?[5] (alla-v-ō? *C.*) he came not? (not?)
ಇದು ಅಲ್ಲದ ಕೆಲಸ This is an improper thing	idu allada[6] kelasa this naughty business

[1] uṇṇalikke, an infinitive form; there are three forms of the infinitive mood: uṇṇa, uṇṇalu, uṇṇalikke.

[2] People of lower ranks use the word kūḷu = cooked rice, food.

[3] nannadu = nanna + adu = my that or mine.

[4] *w*oḷḷēdu = *w*oḷḷē + adu = a good one.

[5] The lengthened sound ā at the end of 'allā', gives to this word the force of a query: 'is it not so?'

[6] alla is a defective verb; its other forms still in use are the verbal participle

ಅಲ್ಲವೋ? *C.* ಹೌದಲ್ಲ? *S.* Is it not? is it not so?	alla-v-ō?[1] haud' alla? not? yes not?
ಇದಲ್ಲದೆ, ಅದಲ್ಲದೆ Besides this (that)	id' allade, ad' allade this not being so, that not being so
ಇವನನ್ನಲ್ಲ, ಅವನನ್ನು ಕರೆ Call that man (boy), not this	ivanann' alla, avanannu kare him (*near*) not, him (*far*) call

12. ಬೇಕು bēku=it is wanted, must, should, ought (*French: il faut*).

ನನಗೆ ನೀರು ಬೇಕು I want some water	nanage nīru bēku to me water is wanted
ಬೇಕಾದರೆ ಕೊಡುತ್ತೇನೆ [you some If you (he, they) want, I shall give	bēk' ādare[2] koḍuttēne it is wanted if become I give
ಇನ್ನೂ ಬೇಕು I want some more	inn' ū bēku still even (it) is wanted
ಯಾವಾಗ ಬರ ಬೇಕು? When am I (*a. p.*) to come?	yāvāga bara bēku? when to come is wanted?
ಮೂರು ಘಂಟೆಗೆ ಬರ ಬೇಕು. Come at three o'clock; let him (*a. p.*) come *etc.*	mūru ghaṇṭege bara bēku three to bell to come is wanted
ಬರಲಿಕ್ಕೆ ಬೇಕಾಗುವದಿಲ್ಲ You (*a. p.*) need not come; it is not necessary to come	baralikke bēk' āguvad' illa to come is wanted the becoming not
ಅನ್ನ ಬೇಕೇನು? *S.* (-ಬೇಕೋ? *C.*) Do you want some rice?	anna bēk' ēnu, *S.* (—bēkō *C.*)? rice is wanted what (is wanted?)
ಬೇಕಿಲ್ಲ, *S.* ಬೇಡ *C.* I (*a. p.*) don't want any	bēk' illa, *S.* (bēḍa *C.*) it is wanted not, (is not wanted)
ಬೇಕಾದದ್ದೆಲ್ಲಾ ತಾ Bring everything necessary	bēkādadd' ellā tā the being wanted all bring

"allade=not being (so), besides," and the relative participle "allada=that which is not so"; in the peculiar sense which the word has in the above sentence it may best be translated by "naughty, improper".

[1] allavō, is alla with the interrogative particle ō, and the consonant v inserted for euphony's sake.

[2] The conditional particle "re=if" is affixed to the relative *p.p.*, in the translation it will always be placed before the *p.p.*

ಬೇಕಾದಷ್ಟದೆ, *S.* (ಬೇಕಾದಷ್ಟುಂಟು *C.*) There is as much as is wanted; there are as many as are wanted	bēkād' ašṭ'ade, *S.* (bēkād'ašṭ' uṇṭu *C.*) wanted so much is, (wanted so much is)

13. ಬೇಡ bēḍa (often pronounced byāḍa) = it is not wanted (*French: il ne faut pas*).

ಇದು ನನಗೆ ಬೇಡ, ಅವ ನನಗೆ ಬೇಡ I don't want this, ... him	idu nanage bēḍa, ava nanage bēḍa this to me is not wanted, he to me is not wanted
ಏನೂ ಬೇಡ I don't want anything	*y*ēn' ū bēḍa what even is not wanted
ಅವರು ಬೇಡಂದರೆ ನನಗೆ ಕೊಡು If they don't want it, give it me	avaru bēḍ' andare nanage koḍu they it is not wanted if said to me give
ಬೇಡಾದರೆ ಏನು ಮಾಡಲಿ? If you (he, *etc.*) don't want it, I can't help it	bēḍ' ādare *y*ēnu māḍali? not wanted if become what let him (*a. p.*) do?
ನೀ ಬರ ಬೇಡ, ಅವ ಬರಲಿ You need not come, let him come	nī bara bēḍa, ava barali thou to come is not wanted, he let come
ಇನ್ನೂ ಮಲಕೊಳ್ಳ ಬೇಡ Don't go to bed yet	inn' ū malakoḷḷa[1] bēḍa yet even to lie down is not wanted
ದೂರ ಹೋಗ ಬೇಡಿರಿ Don't go far	dūra hōga bēḍiri (*pl.*) far to go is not wanted
ಇವರು ನಿಮಗೇನಾಗ ಬೇಕು? How are you related to them (-him)?	ivaru nimag'ēn' āga bēku? these to you what to become is wanted?
ಏನಾಗ ಬಾರದು We are not related	*y*ēn' āga bāradu what to become it will not come
ನಮಗೆ ಮಕ್ಕಳಾಗ ಬೇಕು They are my (our) children	namage makkaḷ' āga bēku to us children to become is wanted

14. ಕೊಳ್ಳು koḷḷu[2] = to take, to buy (*G. sich aneignen*).

ಒಂದು ಕುದುರೆ ಕೊಳ್ಳ ಬೇಕು I (*a. p.*) must buy a horse	*w*ondu kudure koḷḷa bēku one horse to buy is wanted

[1] The different forms of this verb are frequently added to the verbal past participle of other verbs, to signify that an action is performed for the benefit or to the damage

ಎಲ್ಲಿ ಕೊಂಡುಕೊಂಡಿರಿ?	*y*elli koṇḍu'koṇḍiri?
Where did you buy it?	where h. bought you took it?
ಮಲಗಿಕೊಳ್ಳುತ್ತಾರೆ, ಮಲಕೊಳ್ಳುತ್ತಾರೆ	malagi'koḷḷuttāre; mala'koḷḷuttāre
They are in bed, they are sleeping	h. lain down they take
ಬರ(ದು)ಕೊಳ್ಳುತ್ತಾನೆ	bara(du)' koḷḷuttāne
He is writing he will write it	h. written he takes
ಅವರನ್ನು ಕರಕೊಂಡು ಬಾ	avarannu kara'[1] koṇḍu bā
Call them (him) here	them h. called taken come
ಅವರಿಗೆ ಹೇಳಿಕೊಳ್ಳ ಬೇಕು	avarige[2] hēḷi'koḷḷa bēku
You should speak to him (confess to him; entreat him)	to them h. told to take is wanted
ತೆಗೆದುಕೋ, ತಕ್ಕೋ	tegedu[3]kō, takkō
Take it (for yourself)	h. taken take
ಎಲ್ಲಿ ಇಟ್ಟುಕೊಂಡಳು?	*y*elli iṭṭu'koṇḍaḷu?
Where did she keep it?	where put she took?
ಒಂದು ಕತ್ತಿ ಮಾಡಿಕೊಂಡ	*w*ondu katti māḍi' koṇḍa
He made himself a knife (sword)	one knife h. made he took
ಅಲ್ಲ, ಮಾಡಿಸಿಕೊಂಡ	alla, māḍisi' koṇḍa
No, he got it made	not so, h. caused to make he took

15. ತೆಗಿ tegi = to take, to take away (*G. nehmen*, *wegnehmen*).

ಅದನ್ನು ತೆಗಿ	adannu tegi
Take that away	that take
ಇದನ್ನು ತೆಗಿಯ ಬೇಡ	idannu tegiya bēḍa
Don't take this away	this to take is not wanted
ಕೊಡೆ ತೆಗೆದುಕೊಂಡು (ತಕ್ಕೊಂಡು) [ಹೋಗು	koḍe tegedukoṇḍu[4] (takkoṇḍu) hōgu
Take an umbrella with you	umbrella h. taken go

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of the agent himself; very often this shade of meaning is so slight, however, that it cannot be translated. When the verbal *p. p.* ends in du, this syllable is generally dropped.

[1] kara for karadu or karedu.

[2] The use of the plural for the singular in an honorary way is very common in Canarese.

[3] Verbs ending in i or e form their verbal *p. p.* optionally with e or a, for instance tegedu or tegadu, baredu or baradu.

[4] The verbal *p. p.* tegedu or tegadu=having taken away, is so closely united with

ಅಕ್ಕಿ ತೆಗೆದುಕೊಂಡು (ತಕ್ಕೊಂಡು) ಬಾ Bring some rice	akki tegedu'koṇḍu (takkoṇḍu) bā rice having taken come
ಕತ್ತಿ ಯಾಕೆ ತಕ್ಕೊಂಡಿ? Why did you take the knife?	katti yāke takkoṇḍi? knife why thou tookst?
ನಾ ತಕ್ಕೊಳ್ಳಲಿಲ್ಲ, ಅವ ತಕ್ಕೊಂಡ I did not take it, he took it	nā takkoḷḷal'illa, ava takkoṇḍa I to take not, he took
ನಾ ಯಾಕೆ ತಕ್ಕೊಳ್ಳಲಿ? Why should I take it?	nā yāke takkoḷḷali? I why let (*a. p.*) take?
ಇದಕ್ಕೇನು ತಕ್ಕೊಳ್ಳುತ್ತೀರಿ? What will you take for this?	idakk' ēnu takkoḷḷuttīri? to this what you take
ನೀವು ಕೊಟ್ಟಷ್ಟು ತಕ್ಕೊಳ್ಳುತ್ತೇನೆ [me I shall take as much as you give	nīvu koṭṭ'[1]aṣṭu takkoḷḷuttēne you given so much I take
ಬಾಗಲು ತೆಗೆದರಂತೆ The door has been opened, I hear	bāgalu tegedar' ante door they took away it says

16. ನಾನು, ನಾ nānu, nā (*abbr.*)=I (*G. ich*).

ನೀನಿರು, ನಾ ಹೋಗುತ್ತೇನೆ You stay, I will go	nīn'iru, nā hōguttēne thou be, I I go
ಈ ಕೆಲಸ ನಾನೇ ನೋಡುತ್ತೇನೆ [self I shall look to this business my-	ī kelasa nānē nōḍuttēne this business I myself I see
ಇದು ನನ್ನ ಕೆಲಸ This is my business (work)	idu nanna kelasa this my business
ನನ್ನನ್ನು ನೋಡಿರಿ Look at me	nannannu nōḍiri me see
ನನ್ನಿಂದಾಗದು I cannot do it	nannind'āgadu by me it will not be done
ನನ್ನಿಂದ ಕೇಳುತ್ತಾರೆ It will be asked of me	nanninda kēḷuttāre from me they ask
ನನಗೆ ಕೊಡು Give it to me	nanage koḍu to me give

the verb koḷḷu, that they form one compound verb, signifying "to take"; they are frequently contracted into the form takkoḷḷu which is conjugated like koḷḷu.

[1] For koṭṭa (relative past participle of kōḍu) = that which is given.

ನನ್ನಲ್ಲಿ ಏನಿಲ್ಲ [etc.) I have nothing with me (no money	nannalli *y*ēn' illa in me what not
ಇದು ಯಾರದು? ನನ್ನದು Whose is this? it is mine	idu yāradu? nannadu this whose? mine
ನಾನೇ ಮಾಡಿದೆ I made (did) it myself.	nānē māḍide I myself I made

17. ನಾವು nāvu[1] = we (*G. wir*).

ನಾವಿಲ್ಲದೆ ಏನು ಮಾಡುವಿರಿ? What will you do without us (me)?	nāv'illade *y*ēnu māḍuviri? we not h. been what you will do?
ನಮ್ಮ ಮನೆಗೆ ಬರ್ರಿ *S.* (ಬನ್ನಿ *C.*) Come to my house	namma manege barri *S.* (banni *C.*) our to house come (*plural*)
ಈ ಮನೆ ನಮ್ಮದು This is my house	ī mane nammadu this house ours
ನಮ್ಮವರು ಇನ್ನೂ ಬರಲಿಲ್ಲ (ಬಂದಿಲ್ಲ *S.*) Our people have not yet come. My husband[2] has not yet come	namm'avaru inn'ū baral'illa (band'illa) our they yet even to come not (h. come not)
ನಮ್ಮನ್ನು ಯಾಕೆ ಕರೆಯಲಿಲ್ಲ? Why did you not call us (me)?	nammannu yāke kareyal'illa? us why to call not?
ನಮ್ಮಿಂದ ಕೇಳ ಬೇಡ Do not ask it of us (me)	namminda kēḷa beḍa from us to ask is not wanted
ನಮಗೆ ಕೇಳಿಸುವದಿಲ್ಲ We (I) cannot hear it	namage kēḷisuvad' illa[3] to us the causing to hear not
ನಮಗೆ ಸಾಕಾಯಿತು I have enough (of it)	namage sāk' āyitu[4] to us enough it became
ನಮ್ಮಲ್ಲಿ ಕೆಲಸಿಲ್ಲ (ಕೆಲಸವಿಲ್ಲ) We (I) have no work for you	nammalli kelas'illa (kelasa-v-illa) in us work not (work not)

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[1] nāvu is very frequently used for the 1st person singular in an honorary way; people of some standing generally speak of themselves in the plural.

[2] nammavaru is often used by native women when speaking of their husbands; while the husband when speaking of his wife says "nammāke".

[3] The termination isu, added to the crude form of a verb gives it a causative meaning, as kēḷu = to hear, kēḷisu = to cause to hear.

[4] sāku (for sālku) is an old form of the verb sālu, signifying "it is (they are) enough."

ನಮ್ಮಲ್ಲಿರ ಬಹುದು You (*a. p.*) may stay with us	nammall'ira bahudu[1] in us to be it will come

18. ನೀ, ನೀನು nī, nīnu=thou (*G. du*).

ನಾನಿರುತ್ತೇನೆ, ನೀ ಹೋಗು You go and I shall stay	nān'iruttēne, nī hōgu I am thou go
ಈ ಕೆಲಸ ನೀನೇ ಮಾಡಿದಿ [your doing It is you who has done this; this is	ī kelasa nīnē māḍidi this work thyself didst
ನೀ ಬರುತ್ತೀಯೋ, ಅವ ಬರುತ್ತಾನೋ? Will you come, or he?	nī baruttīyō? ava baruttānō? thou comest? he comes?
ಇದು ನಿನ್ನ ಮಾತು This is your concern	idu ninna mātu this thy word
ಇದು ನಿನ್ನದೇನು? *S.* (ನಿನ್ನದೋ? *C.*) Is this yours?	idu ninnad'ēnu? *S.* (ninnadō? *C.*) this thine what (thine?)
ನಿನ್ನನ್ನು ಬಿಡುವದಿಲ್ಲ I (*a. p.*) shall not let you alone	ninnannu biḍuvad' illa thee the leaving not
ನಿನ್ನಿಂದಾದೀತೇನು?*S.*(ನಿನ್ನಿಂದಾದೀತೋ?*C.*) Can you do it?	ninnind'ādīt'ēnu? *S.* (-ādītō? *C.*) by thee will it be done what (will it be done?)
ಇದು ನಿನಗೇನು? What is this to you?	idu ninag'ēnu? this to thee what
ನಿನ್ನಲ್ಲಿ ಕೆಟ್ಟದ್ದೇನು ಕಾಣುವದಿಲ್ಲ I can't see anything wrong in you	ninnalli keṭṭadd'ēnu[2] kāṇuvad'illa in thee bad what the appearing not
ನಿನ್ನ ದೆಶೆಯಿಂದ ಬಂದೆ I have come on your account	ninna deçeyinda[3] bande from thee I came

[1] "b a h u d u" is on old form of the 3rd p. neut. sing. of the future tense of "b a r u", now only used after the infinitive mood of another verb in the sense of "it is possible"; it may generally be rendered by the auxiliary "*can*" or "*may*", but is used with each person, gender and number as, "n ā n' i r a b a h u d u = I can stay", "ā k e i r a b a h u d u = she can stay", "a v a r u i r a b a h u d u = they may stay".

[2] "k e ṭ ṭ a d d u" is the verbal noun, past tense of "k o ḍ u", signifying 1. the action of growing bad as a past action, 2. that which has grown bad, something bad, wicked or corrupt.

[3] The case ending in "d e ç e y i n d a" is called ablative by the grammarians, but, properly speaking, it is the genitive case governed by the instrumental of the word "d e ç e = side, direction".

19. ನೀವು nīvu=you (*G. ihr*).

ನೀವು ಯಾರು? Who are you?	nīvu yāru? you who
ನಿಮ್ಮನ್ನು ಎಂದೂ ನೋಡಲಿಲ್ಲ (ನೋಡಿದ್ದಿಲ್ಲ *S.*) I have never seen you before	nimmannu *y*endū nōdal'illa (nōḍidd' illa *S.*) you (*acc.*) when even to see not (the h. seen not)
ನಿಮ್ಮಿಂದ ಕುದುರೆ ಕೊಂಡುಕೊಂಡೆವಲ್ಲಾ? Did we (I) not buy a horse of you?	nimminda kudure koṇḍu'koṇḍev'allā? from you horse h. taken we took not
ನಿಮಗೆ ಮನೆ ಇಲ್ಲೇನು? (ಇಲ್ಲವೋ?) Have you got no house?	nimage mane ill'ēnu? *S.* (illa-v-ō? *C.*) to you house not what (not?)
ನಿಮಗೆಷ್ಟು ಮಂದಿ ಮಕ್ಕಳು? How many children have you?	nimag' eṣṭu makkaḷu? to you how many children
ನಿಮಗೆ ಗೊತ್ತಿಲ್ಲ You do not know	nimage gott' illa to you certainty not
ನಿಮ್ಮ ಮುಂದೆ ಏನು ಹೇಳಲಿ? What shall (can) I say to you?	nimma munde *y*ēnu hēḷali? your before what let (*a. p.*) say
ನಿಮ್ಮದು ನಮಗೆ ಬೇಡ We (I) don't want your things	nimmadu namage bēḍa yours to us is not wanted
ನಿಮ್ಮಲ್ಲಿ ಯಾರಾದರೂ ಹೋಗಲಿ Let some one of you go	nimmalli yārād'ar'ū[1] hōgali in you any one let go
ನಿಮ್ಮಂಥವರಿಗೆ ರೂಪಾಯಿ ಯಾರು ಕೊಟ್ಟಾರು? Who will give money to such as you	nimm'anth'avarige rupāyi yāru koṭṭāru? your such to them rupee who they will give

20. ಕೈ kei=hand (*G. Hand*).

ನಿನಗೆಷ್ಟು ಕೈ? How many hands have you got?	ninag' eṣṭu kei? to thee how many hand
ನನಗೆರಡು ಕೈ I have got two hands	nanag'eraḍu kei to me two hand

[1] yār'ādar'ū=yāru+ādare+ū, literally: who if become even.

ನಿನ್ನ ಕೈ ತೋರಿಸು Show me your hand (hands)	ninna kei[1] tōrisu thy hand show
ನನ್ನ ಕೈಯಿಂದಾಗುವದಿಲ್ಲ I cannot do it	nanna keiyind' āguvad' illa my by hand the being done not
ನಿಮ್ಮ ಕೈಕೆಳಗಿರುತ್ತಾನೆ He is under your authority	nimma kei[2] keḷag' iruttān your hand under he is
ಈ ಮಾತು ನಿಮ್ಮ ಕೈಯಲ್ಲಿ ಅದೆ This matter is in your hands	ī mātu nimma keiyalli ade this word your in hand is
ಅವನ ಕೈಯಲ್ಲಿ ಆಗದು (-ಕೈಲಾಗದು) He cannot do it	avana keiyalli āgadu[3] (keil'āgadu) his in hand it will not be done
ಅವನು ಕೈಲಾಗದವ He is a good-for-nothing fellow	avanu keil' āgad'[4] ava he in hand not being done he
ಇದರಲ್ಲಿ ಕೈ ಹಾಕ ಬೇಡ Don't interfere in it	idaralli kei hāka bēḍa in this hand to throw is not wanted
ಯಾಕದರಲ್ಲಿ ಕೈ ಹಾಕಿದಿ? Why did you thrust your hand into that? why did you interfere?	yāk' adaralli kei hākidi? why in that hand thou threwst

21. ಮಾತು mātu = word, saying, matter (*G. Wort*, *Sache*).

ಯಾವ ಮಾತು ಹೇಳಿದ? What did he say?	yāva mātu hēḷida? what word he said
ಈ ಮಾತು ಹೇಳ ಬೇಡ Do not say this; do not repeat this matter	ī mātu hēḷa bēḍa this word to say is not wanted
ಇವು ಒಳ್ಳೇ ಮಾತುಗಳಲ್ಲ These are improper words	ivu *w*oḷḷē mātugaḷ'alla these good words not
ನೀವು ನಮ್ಮ ಮಾತು ಕೇಳುವದಿಲ್ಲ You are disobedient to me (us).	nīvu namma mātu kēḷuvad' illa you our word the hearing not

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1 The crude form instead of the accusative case "keiyannu". In colloquial language the accusative case is rarely used. 2 The crude form instead of the genitive case "keiya". 3 "āgadu" is 3rd person neuter gender singular number of the Negative Form of "āgu"; the other forms being: "āgenu, āge, āganu, āgaḷu, āgevu, āgari, āgaru, āgavu". 4 keil'āgad'ava = keiyīli + āgada + ava = one by whose hands nothing is done, a good-for-nothing fellow; "keiyīli", an Old Canarese form for "keiyalli" colloquially abbreviated to "keil". "āgada" is the relative participle of the Negative: "that which will or cannot be done".

ಏನು ಮಾತಾಡಿದ?	*y*ēnu māt' āḍida?
What was he talking about?	what word he played
ಮಾತು ಕೊಟ್ಟರು	mātu koṭṭaru
They have promised (he has—)	word they gave
ನಿಮ್ಮ ಮಾತಿನ ಮೇಲೆ ಬರುತ್ತೇನೆ	nimma mātina mēle baruttēne
I shall come relying on your word	your of the word on I come
ಈ ಮಾತಿಗೇನು ಹೇಳಲಿ?	ī mātig' ēnu hēḷali?
What can I say to this matter?	this to the word what let say
ಈ ಮಾತಿನಲ್ಲಿ ಏನಿಲ್ಲ	ī mātinalli *y*ēn' illa
There is nothing in this matter	this in the word what not
ದೊಡ್ಡವರ ಮಾತು ಕೇಳ ಬೇಕು	doḍḍ' avara mātu kēḷa bēku
You (*a. p.*) should obey your superiors	great their word to hear is wanted

22. ಕೆಲಸ kelasa = work, business (*G. Geschäft*, *Arbeit*).

ನನಗೆ ಬಹಳ ಕೆಲಸ; ನನ್ನ ಕೆಲಸ ಬಹಳ	nanage bahaḷa kelasa; nanna kelasa bahaḷa
I have much work; I have a great deal to do	to me much work my work much
ಇದು ಯಾತರ ಕೆಲಸ?	idu yātara[1] kelasa?
What are you doing here?	this of which work
ಇಂಥಾ ಕೆಲಸ ಮಾಡ ಬೇಡ	inthā kelasa māḍa bēḍa
Don't do such a thing as this	such work to do is not wanted
ಹೇಳಿದ ಕೆಲಸ ಮಾಡು	hēḷida kelasa māḍu
Do what you have been told to do	told work do
ಈ ಕೆಲಸದಿಂದ ಏನಾಗುತ್ತದೆ?	ī kelasadinda *y*ēn' āguttade?
What will be the result (use) of this matter?	this from work what it becomes
ಯಾಕೆ ಕೆಲಸ ಬಿಟ್ಟು ಬಂದಿ?	yāke kelasa biṭṭu bandi?
Why did you leave your work?	why work h. left thou camest
ನಿನ್ನ ಕೆಲಸಕ್ಕೆ ಹೋಗು (ಕೆಲಸಕ್ಹೋಗು)	ninna kelasakke hōgu (kelasak'hōgu[2])
Go to your work	thy to work go

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[1] "yātara" instead of "yāvadara", genitive case of "yāvadu = yāva + adu."

[2] The form within brackets is the only one used colloquially.

ಇದು ಕೆಲಸಕ್ಕೆ ಬರುವದಿಲ್ಲ	idu kelasakke baruvad' illa
It is of no use	this to work the coming not
ಹಗಲೆಲ್ಲಾ ಕೆಲಸದಲ್ಲಿರ ಬೇಕು	hagal'ellā kelasadall'ira bēku
I (*a.p.*) must be at work all day	day all in work to be is wanted
ಕೆಲಸಾದ ಮೇಲೆ ಬಾ	kelas' āda mēle bā
Come when your work is over	work being done after come

23. ಊರು ūru=town, village (*G. Stadt, Dorf*).

ಇದು ಯಾವ ಊರು? ಯಾವ ಊರಿದು?	idu yāva ūru? yāva ūr'idu?
What town is this?	this what town; what town this
ಇದು ಮಂಗಳೂರು	idu mangaḷūru
It is Mangalore	this Mangalore
ಇದು ದೊಡ್ಡ ಊರು	idu doḍḍa ūru
It is a large place (town, village)	this great town
ಈ ಊರು ದೊಡ್ಡದು	ī ūru doḍḍ'adu
This town is large	this town large one
ಯಾವ ಊರಿನವರು? (ಊರವರು?)	yāva ūrin'avaru? (ūr'avaru?)
What is your native place?	what of town they (of town they)
ನಮ್ಮೂರು ಧಾರವಾಡ	namm'ūru dhāravāḍa
We are of Dharwar	our town Dharwar
ಊರಿಗೆ ಹೋದನು	ūrige hōdanu
He went into the country	to town he went
ಯಾವ ಊರಿನಿಂದ (ಊರಿಂದ) ಬಂದಿರಿ?	yāva ūrininda (ūrinda) bandiri?
From what place have you come?	what from town you came
ಊರಲ್ಲಿರುತ್ತಾರೆ	ūrall' iruttāre
They are (live) in the town (he [is . . .)	in town they are
ಅವರು ಊರಲ್ಲಿಲ್ಲ	avaru ūrall' illa
They are not in this town (he is . .)	they in town not

24. ಮನೆ mane=house, family, room, partition (of a box *etc.*) (*G. Hause, Familie, Zimmer, Fach*).

ಇದು ಯಾರ ಮನೆ? ಈ ಮನೆ ಯಾರದು?	idu yāra mane? ī mane yār' adu?
Whose house is this?	this whose house; this house whose that

ಇದು ನಮ್ಮ ಮನೆ	idu namma mane
This is my house	this our house
ಮನೆಯಿಂದ ಬಂದ	maneyinda banda
He has come from his house	from the house he came
ಮನೆಗೆ ಹೋಗು	manege hōgu
Go home	to the house go
ನಿಮ್ಮ ಮನೆಯವರೆಲ್ಲರು ಬರಲಿ [come	nimma maney'avar'ellaru barali
Let all the members of your family	your of house they all let come
ನಿಮ್ಮ ಮನೆಯವರು ಹ್ಯಾಗಿರುತ್ತಾರೆ?	nimma maney' avaru hyāg'iruttāre?
How are your family?	your house's they how they are
ಮನೆಯಲ್ಲಿರುತ್ತಾರೆ	maneyall' iruttāre
They are at home (he is—)	in the house they are
ಅವನು ಮನೆಯಲ್ಲಿಲ್ಲ	avanu maneyall' illa
He is not at home	he in the house not
ಮನೆಯೊಳಗೆ ಕೊಡು	maneyoḷage[1] koḍu
Give it to my wife (to your mother)	in the house give
ಕುದುರೇ ಮನೆ, ಎತ್ತಿನ ಮನೆ	kudurē[2] mane, yettina mane
A stable, an ox-stall	horse's house, ox's house

25. ಬಾಗಲ, ಬಾಗಲು bāgala, bāgalu[3] = door (*G. Thür*).

ಈ ಮನೆಗೆ ಒಂದೇ ಬಾಗಲು (-ಲ)	ī manege *w*ondē bāgalu
This house has only one door	this to house *one* door
ನಮ್ಮ ಮನೆಗೆ ಮೂರು ಬಾಗಲು(ಗಳು)	namma manege mūru bāgalu (-gaḷu)
My house has three doors	our to house three door (-s)
ಬಾಗಲಿನ (ಬಾಗಲ) ಮುಂದೆ ಮಲಗುತ್ತಾನೆ	bāgalina (bāgala) munde malaguttāne
He sleeps before the door	of the door before he lies

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[1] The reluctance of Hindus to name their wives is well known; they prefer using some other term; a father when speaking to his child of its mother, will generally use the expression above mentioned.

[2] The genitive case of nouns ending in 'e' or 'i', which ends in "eya, iya", is often formed only by lengthening the last letter, as 'ē, ī'.

[3] The form "bāgala", genitive "bāgalada" or only "bāgala" is more common in South Mahratta, "bāgalu" on the coast.

ಬಾಗಲು (ಬಾಗಲ) ಹಾಕಿದ ಮೇಲೆ ಬಂದ He came after the door had been shut	bāgalu (bāgala) hākida[1] mēle banda door put after he came
ಬಾಗಲು ತೆಗಿ (ಬಾಗಲ-) Open the door	bāgalu tegi (bāgala-) door take
ಬಾಗಲು ಹಾಕು (ಬಾಗಲ-); ಬಾಗಲು [ಮುಚ್ಚು Shut the door	bāgalu hāku (bāgala-); bāgalu mučču door throw; door shut
ನಮ್ಮ ಬಾಗಲಿಗೆ ಬರ ಬೇಡ Don't come to my door	namma bāgalige bara bēḍa our to door to come is not wanted
ಈ ಬಾಗಲಿನಿಂದ (ಬಾಗಲದಿಂದ) ಹೋಗು Go away from this door	ī bāgalininda (bāgaladinda) hōgu this from door go
ಬಾಗಲಿನ (ಬಾಗಲದ) ಮೇಲೆ ಬರೆಯ ಬೇಡ Don't write on the door	bāgalina (bāgalada) mēle bareya bēḍa of the door on to write is not wanted
ಬಾಗಲುಗಳೆಲ್ಲಾ ಹಾಕಿವೆ; —ಮುಚ್ಚಿವೆ All the doors are shut	bāgalugaḷ'ellā hāk'ive[2]; —mučč'ive doors all h. put they are; shut they are

26. ಘಂಟೆ ghaṇṭe = bell, hour (*G. Glocke*).

ಘಂಟೆ ಬಾರಿಸು Ring the bell	ghaṇṭe bārisu bell ring
ಎಷ್ಟು ಘಂಟೆ (ಆಯಿತು)? What o'clock is it?	*y*ešṭu ghaṇṭe (āyitu)? how many bell (it became)
ಮೂರು ಘಂಟೆ ಆಗಿ ಹೋಯಿತು It is past three o'clock	mūru ghaṇṭe āgi hōyitu three bell h. become it went
ಎಷ್ಟು ಘಂಟೆಗೆ ಬರಲಿ? At what o'clock am I to come? (is he, are we, are they to come?)	*y*ešṭu ghaṇṭege barali? how many to bell let (*a. p.*) come
ನಾಲ್ಕು ಘಂಟೆಯ ಮೇಲೆ After four o'clock	nālku ghaṇṭeya mēle four of the bell after
ಇನ್ನೂ ಒಂದು ಘಂಟೆಯಾಗಲಿಲ್ಲ It is not yet one o'clock	innū *w*ondu ghaṇṭe-y-āgal' illa yet even one bell to become not

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[1] "hākida" is past participle relative.

[2] "hāki", verbal participle; "ive=ave", 3rd person neuter gender pl. of "iru".

ಐದು ಘಂಟೆಯಾದಾಗ ಹೇಳು [know When it five o'clock let me (him etc.)	eidu ghaṇṭe-y-ād' āga hēḷu five bell become then tell
ಆರು ಘಂಟೆಯಾಯಿತಂತೆ It is six o'clock, I am told	āru ghaṇṭe āyit' ante six bell it became it says
ಎರಡು ಘಂಟೆಯಿಂದ ಮೂರು ಘಂಟೇ ತನಕ From two to three o'clock	*y*eraḍu ghaṇṭeyinda mūru ghaṇṭē[1] tanaka two from bell three of the bell till
ಹನ್ನೆರಡು ಘಂಟೆಯೊಳಗೆ ಬಾ Come within twelve o'clock	hanneraḍu ghaṇṭey' oḷage bā twelve of the bell within come

27. ಯಾರು yāru[2] = who (*G. wer*)?

ಇವರು ಯಾರು? Who are they? Who is this?	ivaru yāru? these who
ಯಾರವರು? Who is that? who is there?	yār' avaru? who they
ಯಾರು ಹೋಗುತ್ತಾರೆ? ಯಾರಿಲ್ಲ Who will go? who is going? no one	yāru hōguttāre? yār' illa who they go; who not
ಯಾರಾದರೂ ಹೋಗ ಬಹುದು Any one may go	yār' ādar'ū hōga bahuḍu who if become even to go it will come
ಬಂದವರ್ಯಾರು? Who are the persons arrived?	band' avar'yāru? come they who
ಯಾರನ್ನು ನೋಡಿದಿರಿ? Whom did you see?	yārannu nōḍidiri? whom you saw
ಈ ಮಾತು ಯಾರಿಂದ ಕೇಳಿದಿರಿ? From whom did you hear this matter?	ī mātu yārinda kēḷidiri? this word from whom you heard
ಯಾರಿಗೆ ಹೇಳ ಬೇಡ Do not mention it to any one	yārige hēḷa bēḍa to whom to say is not wanted
ಯಾರಿಗೂ ಹೇಳುವದಿಲ್ಲ I sha'n't tell any one	yārig'ū hēḷuvad' illa to whom even the saying not
ಯಾರ ಕೈಯಲ್ಲಿತ್ತು? Who was in possession of this?	yāra keiyall' ittu? whose in hand it was

[1] See note 2 p. 30.

[2] "yāru", instead of "yāvaru", is the plural of "yāvanu", and it is incorrect to construe it with a verb in the singular.

28. ಏನು *y* ēnu = what (*G. was*)?

ಅದೇನು? or ಏನದು?	ad'ēnu? *or* *y*ēn'adu?
What is that?	that what; what that
ಏನು ಕಳುಹಿಸಿದರು?	*y*ēnu kaḷuhisidaru?
What did they (he) send?	what they sent
ಏನು ಕಳುಹಿಸಲಿಲ್ಲ or ಏನಿಲ್ಲ [thing	*y*ēnu kaḷuhisal'illa, *or* *y*ēn' illa
They did not send anything; no-	what to send not; what not
ಇದಕ್ಕೇನು ಕೊಡುತ್ತೀರಿ?	idakk' ēnu koḍuttīri?
What will you give for this?	to this what you give
ಏನು ಕೊಟ್ಟರೂ ನಾ ತಕ್ಕೊಳ್ಳುವದಿಲ್ಲ [it	*y*ēnu koṭṭar'ū nā takkoḷḷuvad'illa
Whatever you give I shall not take	what if given even I the taking not
ಏನಾಯಿತು?	*y*ēn' āyitu?
What has happened? what is the matter? what has become of it? what has been done?	what it became
ಏನಾಯಿತೋ ಏನೋ?	*y*ēn' āyit'ō *y*ēn'ō?
I do not know what has happened, what the matter is, what has become of it, what has been done	what it became what?
ಅದೇನಂದರೆ	ad' ēn' andare
That is to say; namely	that what if said
ಅವನು ಹೇಳಿದ್ದೇನಂದರೆ [this	avanu hēḷidd' ēn' andare
He said etc.; what he said was	he the h. said what if said
ಏನಾದರೂ ಮಾಡು [like	*y*ēn' ādar'ū māḍu
Do something; do whatever you	what if become even do

29. ಯಾತಕ್ಕೆ, ಯಾಕೆ yātakke yāke = why, wherefore? (*G. warum*).

ಯಾಕೆ ಬಂದಿರಿ? or only ಯಾಕೆ?	yāke bandiri? *or only* yāke?
Why have you come?	why you came; why
ಯಾಕಿಲ್ಲ; ಹೀಗೆ ಬಂದೆವು	yāk'illa; hīge bandevu
For nothing particular	why not; thus we came
ಯಾಕೆ ಕೊಡಲಿಲ್ಲ? (-ಕೊಟ್ಟಿಲ್ಲ? *S.*)	yāke koḍal' illa? (koṭṭ'illa?)
Why did you not give it (them)?	why to give not (h. given not)

ಈ ಕೆಲಸೆಲ್ಲಾ (ಕೆಲಸವೆಲ್ಲಾ *C.*) ಯಾಕೆ? Why all this trouble?	ī kelas'ellā (kelasa-v-ellā *C.*) yāke? this work all why
ಮೂರು ಮಂದಿ ಯಾಕೆ? ಒಬ್ಬನೇ ಸಾಕು Why three persons? one is enough	mūru mandi yāke? *w*obbanē sāku three persons why; *one* is enough
ಇಷ್ಟೆಲ್ಲಾ ಯಾತಕ್ಕೆ? What is all this for? Why all this ado?	išṭ'ellā yātakke? so much all wherefore
ಇದು ಯಾತಕ್ಕೆ ಬೇಕು? What is this for? Why do you want this?	idu yātakke bēku? this wherefore is wanted
ಯಾತಕ್ಕೆ ಬೇಕಂದಿರಾ (-ರೋ)? Do you ask for what it is?	yātakke bēk' andir'ā (-rō)? wherefore it is wanted you said
ನಮಗೆ ಬೇಕಾಗಿಲ್ಲ, ಯಾಕಂದರೆ *etc.* We (I) do not want it, for *etc.*	namage bēk'āg' illa, yāk'andare *etc.* to us it is wanted not, why if said
ಯಾಕೆ ಬಂದಿ ಹೇಳು? Why have you come? tell me	yāke bandi hēḷu? why thou camest say

30. ಹ್ಯಾಗೆ, ಹ್ಯಾಂಗೆ hyāge, hyānge = how (*G. wie*)?

ಇದು ಹ್ಯಾಗೆ? or ಇದ್ಹ್ಯಾಗೆ? How is this?	idu hyāge? *or* id'hyāge? this how; this how
ಹ್ಯಾಗೆ ಬಂದಿರಿ? How did you come?	hyāge bandiri? how you came
ನಾವು ಬಂದದ್ದು ಹ್ಯಾಗಂದರೆ: We came in this manner:	nāvu bandaddu hyāg'andare: we the h. come how if said
ಹ್ಯಾಗೆ ಬರೆದಿರಿ? How did you write?	hyāge barediri? how you wrote
ಹ್ಯಾಗೆ ಬರೆಯ ಬೇಕಿತ್ತು? How was it to be written?	hyāge bareya bēk' ittu? how to write is wanted it was
ಅದು ಹ್ಯಾಗಾದೀತು? How can that be?	adu hyāg'ādītu? that how it will become
ಹ್ಯಾಗೂ ಕೊಡ ಬೇಕು You must give it anyhow	hyāg'ū koḍa bēku how even to give is wanted
ಹ್ಯಾಗಾದರೂ ಮಾಡ ಬೇಕು It must by all means be done;—be made	hyāg'ādar'ū māḍa bēku how if become even to make is wanted

ಅದನ್ನು ಮಾಡುವದು ಹ್ಯಾಗೆ? How is it to be done?—made?	adannu māḍuvadu hyāge? that the making how
ಹ್ಯಾಗಿರುತ್ತೀರಿ? or ಹ್ಯಾಗಿದ್ಧೀರಿ? How are you?	hyāg'iruttīri? *or* hyāg'iddhīri? how you are; how you are

31. ಹೀಗೆ, ಹೀಂಗೆ hīge, hīnge = thus, so, like this (*G. so wie dies*); ಹಾಗೆ, ಹಾಂಗೆ hāge, hānge = thus, so, like that (*G. so wie das*) also used as postposition = like (*G. wie*).

ಹುಡುಗರು ಚಲೋ ಬರೆಯುವ ಹಾಗೆ ನೋಡಿರಿ See that the boys write well	huḍugaru čalō bareyuva hāge nōḍiri boys well writing like see
ಹಾಗೆ ಬರೆಯ ಬಾರದು, ಹೀಗೆ ಬರೆಯಲಿ Let them write like this, not like that	hāge bareya bāradu[1], hīge bareyali like that to write it will not come, like this let them write
ಇದರ ಹಾಗೆಯೇ ಬರೆಯಲಿ Let them write exactly like this	idara hāgeyē bareyali of this like just let them write
ಕೆಟ್ಹೋಗುವ ಹಾಗಿರುತ್ತಾನೆ; (—ಹಾಗಿದ್ಧಾನೆ He is likely to be corrupted,—ruined	keṭṭ'hōguva[2] hāg'iruttāne;(-hāg'iddhāne) being corrupted like he is
ಅವ ಕೆಡದ ಹಾಗೆ ಏನು ಮಾಡುತ್ತೀ? What will you do lest he be corrupted, —ruined?	ava keḍada hāge *y*ēnu māḍuttī? he not becoming bad like what thou doest.
ಏನು ಮಾಡುವ ಹಾಗಿಲ್ಲ There is nothing to be done	*y*ēnu māḍuva hāg'illa what doing like not
ತಂದೆಯ ಹಾಗೆ ಮಗನು The son is like the father	tandeya hāge maganu father's like son
ಹಾಗಾದರೆ ಬಿಡಿರಿ Then give it up	hāg' ādare biḍiri thus if become leave

[1] "bāradu" 3rd p. neut. g. sing. of the Negative Form, see note 2, p. 27. signifying: "it will not come, it cannot be, it must not be". This form generally follows the infinitive mood of another verb, as "nīnu bareya (*or* bareyalikke) bāradu = you shall not, must not, cannot write".

[2] "keṭṭ'hōgu" = keṭṭu, h. become bad + hōgu, to go, one of the combinations of verbs so frequent in Canarese, signifying: "to be corrupted, to be ruined".

ಹೀಗಿರಲಿಕ್ಕೆ or ಹೀಗಿರಲಿಕ್ಕಾಗಿ This being the case; therefore	hīg'iralikke *or* hīg'iralikk'āgi thus to be, thus to be h. become
ಹೀಗಿರುವಲ್ಲಿ or ಹೀಗಿರುವದರಿಂದ This being the case; for this reason	hīg' iruv' alli *or* hīg' iruvadarinda[1] thus being there, thus from the being

32. ಯಾವ yāva = which (*G. welcher, welche, welches*)?
ಯಾವನು, ಯಾವಳು (ಯಾವಾಕೆ), ಯಾವದು yāvanu, yāvaḷu (yāvāke), yāvadu = which man, woman, thing?

ಯಾವ ಕುದುರೆ ಚಲೋದು? *S.* (-ಒಳ್ಳೇದು? *C.*) Which horse is the best?—the most [beautiful?	yāva kudure čalōdu[2]? *S.* (-*w*oḷḷēdu? *C.*) which horse beautiful good
ನಿಮಗೆ ಯಾವದು ಬೇಕು? Which do you want?	nimage yāv'adu bēku? to you which is wanted
ಯಾವದನ್ನು ಕೊಡಲಿ (ಯಾವದು[3] ಕೊ[ಡಲಿ)? Which shall I give?	yāv'adannu koḍali (yāv'adu[3] koḍali)? which let me give
ಯಾವ ದಿವಸ ಹೋಗುತ್ತೀ? On what day are you going?	yāva divasa hōguttī? which day thou goest
ನಿಮ್ಮಲ್ಲಿ ಯಾವನು ಹೋಗುತ್ತಾನೆ? Which of you will go (is going)?	nimmalli yāvanu hōguttāne? in you which man (boy) goes
ಯಾವನಿಗೆ ಹೋಗನ್ನುತ್ತೀರಿ? Whom do you tell to go?	yāvanige hōg'annuttīri? to which man go you say
ಯಾವನನ್ನು (ಯಾವನ್ನ) ಕರಕೊಂಡು ಬರಲಿ? Which of them shall I (*a. p.*) call) [here?	yāvanannu (yāvanna) kara'koṇḍu barali? which man (boy) h. called let come

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[1] The gerund "iruvadu" (see note 2, p. 17) is declined like the pronoun "adu".

[2] Every adjective, relative participle or possessive case of a noun must be combined with a noun or pronoun, as: "ī huḍuga *w*oḷḷē huḍuga", *or* "..woḷḷeyava", "..namma huḍuga", *or* "nammava"="this boy is a good boy", "..is good", "..is my boy", "..is mine"; "ī kudure čalō kudure", or "..čalōdu (=čalō+adu), "..nanna kudure", *or* "..nannadu (=nanna+adu)="this horse is a good horse", "..is good", "..is my horse", "..is mine". To prevent unnecessary repetition terminal pronouns will as a rule not be translated in future.

[3] The form "yāvadu" is more frequently used than the accusative "yāvadannu."

ನೀವು ಯಾತರವರು? ನಾವು ಲಿಂಗವಂತರು	nīvu yātar'[1]avaru? nāvu lingavantaru
Of what caste are you? we are Lingaets	you of which they, we lingaets
ಇದು ಯಾತರ ಹೂವು?	idu yātara[1] hūvu?
What kind of flower is this?	this of which flower
ಯಾವಾಕೆ (*S.*) ನಿಮ್ಮಕ್ಕ? (ಯಾವಳು— [*C.*)	yāv'āke (*S.*) nimm'akka? (yāvaḷu — *C.*)
Which is your (elder) sister?	which woman your elder sister?
ಇವರೊಳಗೆ ಯಾವನಲ್ಲಿ ಕಣ್ಣಿಟ್ಟಿ?	ivar'oḷage yāvanalli kaṇṇ'iṭṭi?
On which of these persons have you fixed your eyes?	their within in which man eye thou setst

33. ಎಷ್ಟು *y*eṣṭu = how much, how many? ಇಷ್ಟು iṣṭu = this much, so much, so many; ಅಷ್ಟು aṣṭu = that much, so much, so many, all, the whole (*G. wie viel? so viel*, *alle*, *alles*).

ಎಷ್ಟು ಮಂದಿ ಹೋದರು?	*y*eṣṭu mandi hōdaru?
How many persons have gone?— [went?	how many people they went
ಅಷ್ಟರು ಹೋದರು	aṣṭaru[2] hōdaru
They have all gone	all they went
ನಿಮಗೆಷ್ಟು ಮಕ್ಕಳು or ನಿಮಗೆ ಮಕ್ಕಳೆಷ್ಟು?	nimag'eṣṭu makkaḷu? *or* nimage makkaḷ' [eṣṭu?
How many children have you?	to you how many children, to you children how many
ಮೂರು ಮಂದಿ ಅಷ್ಟೇ	mūru mandi aṣṭē
Only three	three people *so many*
ಎಷ್ಟೊತ್ತಾಯಿತು?	*y*eṣṭ' hott' āyitu?
What time is it?	how much time it became
ಅಷ್ಟು ಬಹಳ ಹೊತ್ತಾಗಲಿಲ್ಲ	aṣṭu bahaḷa hott' āgal' illa
It is not so very late	so much much time to become not
ಎಷ್ಟಕ್ಕೆ ಕೊಡುತ್ತೀ?	*y*eṣṭakke koḍuttī?
For how much will you give it?	to how much thou givest

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[1] "yātara" seems to be the same as "yāvadara", which is genitive case of "yāvadu"; the phrase is generally used when asking people's caste.

[2] The termination "aru" gives the word a personal meaning to the effect that it signifies "all persons".

ಮೂರು ರೂಪಾಯಿಗೆ ಕೊಡುತ್ತೇನೆ I shall give it for three rupees	mūru rūpāyige koḍuttēne three to rupee I give
ಎಷ್ಟು ಕರದರೂ ಬರುವದಿಲ್ಲ He (*a.p.*) won't come though he (*a.p.*) has often been called	*y*ešṭu karadar'ū baruvad'illa how much if called even the coming not
ಎಷ್ಟು ಹೇಳಿದರೂ ಕೇಳುವದಿಲ್ಲ Whatever I (*a.p.*) tell him, he (*a.p.*) won't listen (obey)	*y*ešṭu hēḷidar'ū kēḷuvad'illa how much if said even the hearing not

34. *The same continued.*

ಇದನ್ನು ಮಾಡಲಿಕ್ಕೆ ನಾವೆಷ್ಟರವರು? Who are we that we should do this?	idannu māḍalikke nāv'ešṭar' avaru? this to do we of how much they
ಈ ಕೆಲಸ ಎಷ್ಟರಲ್ಲಿ ಆಗ ಬಹುದು? Within what sum may this job be done?	ī kelasa *y*ešṭaralli āga bahudu? this work in how much to be done it can
ಅಷ್ಟು ಬೇಡ, ಇಷ್ಟೇ ಸಾಕು [will do Not so much as that, this much	ašṭu bēḍa, išṭē sāku that much is not wanted, *this much* enough
ಬೇಕಾದಷ್ಟು ಕೊಡುತ್ತೇನೆ [want I shall give you as much as you	bēk' ād' ašṭu koḍuttēne it is wanted become that much I give
ನಿಮಗಿದ್ದಷ್ಟು ಕೊಡಿರಿ [all you have Give as much as you have; give	nimag' idd' ašṭu koḍiri to you been that much give
ಇನ್ನೆರಡಷ್ಟದೆ (ಇನ್ನೆರಡಷ್ಟುಂಟು *C.*) There is still twice as much as this	inn' eraḍ'ašṭ' ade (inn'eraḍ'ašṭ'uṇṭu) yet two that much is (yet . . is)
ನಾವು ಬರುವಷ್ಟರೊಳಗೆ (-ರಲ್ಲಿ) ಹೋದರು They (he) went away before we (I) arrived	nāvu baruv'ašṭar' oḷage (-alli) hōdaru we coming of that much within (—in) they went
ಒಂದಿಷ್ಟು ಕೂಡ್ರಿ (ಕೂಡ್ರಿರಿ) Sit down a little	*w*ond' išṭu kūḍri (kūḍriri) one this much sit
ಸ್ವಲ್ಪ ಕೂತುಕೊಳ್ಳಿರಿ Sit down a little	svalpa kūtu koḷḷiri a little having sat take
ಈ ಹುಡುಗರಿಗೆ ಒಂದಿಷ್ಟು (ಸ್ವಲ್ಪ) ನೋಡಿರಿ Look after these boys a little	ī huḍugarige *w*ond'išṭu (svalpa) nōḍiri this to boys one this much (a little) look

35. *The same continued.*

ನಮ್ಮ ಕಷ್ಟ ಇಷ್ಟಷ್ಟಲ್ಲ Our trouble is unspeakable	namma kašṭa išṭ' ašṭ' alla our trouble this much that much not
ತಕ್ಕೊಂಡು ಬಂದದ್ದಿಷ್ಟೋ (ಇಷ್ಟೇನು)? Is this all you (*a.p.*) have brought?	takkoṇḍu bandadd' išṭō (išṭēnu)? h. taken the h. come this much? (this much what)
ಇಷ್ಟೇ ಸೈ Yes, this is all	išṭē sei this much right
ಇನ್ನಷ್ಟು ಓದು Read a little more	inn' ašṭu *w*ōdu yet that much read
ತನ್ನಿಂದಾದಷ್ಟು ಓದಿದ He read as much as he could	tannind' ād' ašṭu ōd from himself being done that much he read
ಆದಷ್ಟು ಕಳುಹಿಸು Send as much as is finished;—as much as you can	ād' ašṭu kaḷuhisu being done that much send
ನೀವಷ್ಟರು ಬರ ಬೇಡಿರಿ Don't come all of you	nīv' ašṭaru bara bēḍiri you all to come you are not wanted
ನಾ ಹೇಳಿದಷ್ಟು ಮಂದಿ ಬರಲಿ Let only so many come as I said	nā hēḷid' ašṭu mandi barali I said so many people let come
ಇಷ್ಟು ಮಂದಿಯಿಂದಾದೀತೇ? Can it be done by so many people only?	išṭu mandiyind' ādītē? so many by people will it be done?
ಆಗ ಬಹುದು Yes, it may be done	āga bahudu to be done it will come

36. ಆಗ, ಆಗ್ಯೆ āga, āgye = then (*G. dann*); ಈಗ īga = now (*G. jetzt*); ಯಾವಾಗ yāvāga = when (*G. wann*).

ಯಾವಾಗ ಎದ್ದಿರಿ? When did you get up?	yāvāga *y*eddiri? when you rose

ಆಗಲೇ ಎದ್ದೆವು We got up some time ago	āgal' ē[1] yeddevu just then we rose
ಈಗ ಏಳುತ್ತೇವೆ We shall get up presently	īga yēḷuttēve now we rise
ಯಾವಾಗ ಊರಿಗೆ ಹೋಗುತ್ತೀರಿ? When are you going into the country? (*G. über Feld*)	yāvāga ūrige hōguttīri? when to town you go
ಯಾವಾಗಾದರೂ (—ಗಲಾದರೂ *C.*) ಹೋಗುತ್ತೇವೆ We (I) go now and then	yāvāg' ādar'ū (yāvāgal'ādar'ū)[1] hōguttēve when if done even we go
ಯಾವಾಗಲೂ ಮನೆಯಲ್ಲಿರ ಬೇಡ Do not stay always at home	yāvāgalū[1] maneyall' ira bēḍa when even in the house to be is not wanted
ಆಗ್ಯಾಗ್ಯೆ ನಮ್ಮ ಮನೆಗೆ ಬರುತ್ತಾ ಇರು Come to my house now and then	āgy'āgye namma manege baruttā iru then then our to house coming be
ಇವರನ್ನು ನೋಡುವಾಗ ಕಣ್ಣೀರು ಬರುತ್ತದೆ When I see them I shed tears	ivarannu nōḍuv'āga kaṇ'ṇīru baruttade these seeing then eye-water comes
ನಾವು ಕರದಾಗ ಯಾರೂ ಬರಲಿಲ್ಲ No one came when we (I) called	nāvu karad' āga[2] yārū baral' illa we called then who to come not
ಅವರು ಬಂದಾಗ ಕೊಡಿರಿ Give it them when they come	avaru band'āga[2] koḍiri they come then give

37. ಎಂದು *y*endu = when? ಅಂದು andu = then;
ಇಂದು indu = now, to-day (*G. wann? dann, jetzt, heute*).

ಎಂದು ಮನೆಗೆ ಬಂದಿರಿ? When did you come home?	*y*endu manege bandiri? when to house you came
ಇಂದು ಬಂದೆವು We (I) came to-day	indu bandevu to-day we came
ಇಂದಿಗೆ ಮೂರು ದಿವಸಾಯಿತು (ದಿವಸ [ವಾಯಿತು) Three days ago	indige mūru divas'āyitu (divasa-v-āyitu) to to-day three day it became

[1] "āga, āgalu" = then, are properly speaking infinitive forms of the verb āgu.

[2] "karad' = karada" is a relative *p. p.*; likewise band' = banda. ಕರದಾಗ = when (*a. p.*) called; ಬಂದಾಗ = when (*a. p.*) came; ನಾ ಬರುವಾಗ = when I come.

ಅವರ ಮನೆಗೆಂದೂ ಹೋಗಿದ್ದಿಲ್ಲ (ಹೋಗ ಲಿಲ್ಲ *C.*) [(his) house I (*a. p.*) have never been to their	avara maneg'endū hōg'idd'illa[1] (hōgal' illa *C.*) their to house when even h. gone h. been not (to go not)
ಇಂಥಾ ಕೆಲಸ ಎಂದಿಗೂ ಮಾಡಲಿಕ್ಕಿಲ್ಲ I ((*a. p.*) shall never do such a thing as this	inthā kelasa *y*endigū māḍalikk' illa such work to when even to do not
ಎಂದಾದರೂ ಇಂಥಾದನ್ನು ಕಂಡಿರಾ (-ರೋ)? [this? Did you ever see any thing like	*y*end'ādar'ū inthādannu kaṇḍirā (-rō)? when if done even such a thing you saw?
ಎಂದೂ ಕಂಡಿದ್ದಿಲ್ಲ (ಕಾಣಲಿಲ್ಲ *C.*) I (*a. p.*) never saw it	*y*endū kaṇḍ'idd'illa[1] (kāṇal'illa *C.*) when even h. seen h. been not (to see not)
ಅಂದಿನಿಂದ ಅವನನ್ನು (ಅವನ್ನ) ನೋಡಲಿಲ್ಲ I have not seen him since that day	andininda avanannu (avanna) nōḍal'illa from then him to see not
ಇವನು ಚಿಕ್ಕಂದಿನಿಂದ ಕೆಟ್ಟವನೇ [hood He has been wicked from his child-	ivanu čikk'andininda[2] keṭṭ'avanē[3] he from childhood bad *he*
ಇಂದಿನಿಂದ ಹತ್ತು ದಿವಸದ ತನಕ For ten days from to-day	indininda hattu divasada tanaka from to-day ten of day till

38. ನೋಡು nōḍu = to see, to look (*G. sehen*).

Conjugation of the Regular Verb ending in u.

ಈ ಹುಡುಗರಿಗೆ ಯಾರು ನೋಡುತ್ತಾರೆ? Who is looking after these boys?	ī huḍugarige yāru nōḍuttāre? this to boys who they look
ಆಕೆ (ಅವಳು *C.*) ನೋಡುತ್ತಾಳೆ She looks (after them)	āke (avaḷu *C.*) nōḍuttāḷe she (*hon.*) she looks
ಯಾರು ನೋಡುವದಿಲ್ಲ [body sees it No one is looking (after them); no-	yāru nōḍuvad'[4] illa who the looking not

[1] "hōg' = hōgi, idd' = iddu, kaṇḍ' = kaṇḍu" are verbal participles signifying: having gone, *etc.* [2] As in many other similar combinations the adjective "čikka" qualifies the noun andu meaning: "the time of being little, or childhood."

[3] "keṭṭa", relative *p. p* of keḍu; see note 2, p. 36. [4] "nōḍuvadu", gerund of the present and future tenses. See note 2, p. 17.

ನೋಡುವವರಿಲ್ಲ There is none to see;—to look	nōḍuv' avar' illa[1] seeing they not
ಈ ಕೆಲಸ ನಮ್ಮಪ್ಪ ನೋಡುತ್ತಾನೆ My father is doing this	ī kelasa namm'appa nōḍuttāne this work our father sees
ಇನ್ನು ಕೆಲವು ದಿವಸ ನೋಡ ಬೇಕು He (*a.p.*) must do it a few days more; we (*a.p.*) must wait a few days longer	innu kelavu divasa nōḍa bēku yet some day to see is wanted
ನೋಡಿ ಓದ ಬೇಕು You (*a.p.*) should read carefully	nōḍi[2] *w*ōda bēku h. seen to read is wanted
ಆ ಊರು (ಊರನ್ನು) ನೋಡಿದವರ್ಯಾರು? Who has seen that town?	ā ūru (ūrannu) nōḍid'avar' yāru?[3] that town (town *acc.*) seen they who?
ನಾವು ನೋಡಿದೆವು We saw it; we have seen it	nāvu nōḍidevu we saw
ನೋಡದವರು ಬಹಳ ಮಂದಿ [it (*a.p.*) There are many who have not seen	nōḍad' avaru[4] bahaḷa mandi not seen they many people

39. *The same continued.*

ಅವನನ್ನು (ಅವನ್ನ) ನೋಡಿದರೆ, ಕರಕೊಂಡು ಬಾ If you see him bring him here	avanannu(avanna)nōḍidare karakoṇḍu bā him if seen h. called come
ಆತನನ್ನು (ಆತನ್ನ) ನೋಡೇನು [him I may see him; I shall probably see	ātanannu (ātanna) nōḍēnu him (*hon.*) I may see
ನೋಡದಿದ್ದರೆ, ಏನು ಮಾಡಲಿ? What shall I (*a.p.*) do, if I should not see him (*a.p.*)?	nōḍad'[5] iddare *y*ēnu māḍali? not h. seen if been what let (*a. p.*) do
ನೋಡಲಿಯೋ (-ಯಾ)? Shall I see?	nōḍali-y-ō (-y-ā)? let see?
ನೋಡೋಣ ಬಾ *S.*; ನೋಡುವ ಬಾ *C.* Come let us see	nōḍōṇa bā *S.*; nōḍuva bā *C.* let us see come; let us see come

[1] "nōḍuva", relative participle of the same combined with avaru, means "seeing persons or persons who see". [2] Verbal *p. p.* [3] "nōḍida", relative *p. p.* combined with avaru = those that have seen. [4] "nōḍada", negative relative *p. p.* + avaru = those that did not see *or* have not seen. [5] "nōḍade", negative verbal *p.* .

ಅಲ್ಲಿ ನೋಡಿದ್ದೇನು?[1] What did you see there?	alli nōḍidd' ēnu?[1] there the having seen what
ನಮ್ಮನ್ನು ನೋಡ ಬಾ Come to see us (me)	nammannu nōḍa bā us to see come
ನಿಮ್ಮನ್ನು ನೋಡಲಿಕ್ಕೆ (ನೋಡುವದಕ್ಕೆ) ಬಂದಿದ್ದೇನೆ[2] I have come to see you	nimmannu nōḍalikke (nōḍuvadakke) band'iddhēne[2] you to see (to the seeing) h. come I am
ಈ ಕುದುರೆ ಏನು ನೋಡುತ್ತದೆ? What is the horse seeing? (—looking at?)	ī kudure *y*ēnu nōḍuttade? this horse what it sees
ಎರಡನೆ ಕುದುರೆ ನೋಡಿತು It has seen another horse	*y*eraḍane kudure nōḍitu second horse it saw

40. ಕರೆ kare = to call (*G. rufen*). Conjugation of the Regular Verb ending in e (or i).

ಮಂದಿ ಉಣ್ಣಲಿಕ್ಕೆ ಕರೆಯ ಬೇಕು You should invite people to dinner	mandi uṇṇalikke kareya bēku people to eat to call is wanted
ಅಷ್ಟರನ್ನು ಕರೆದೆ(ನು) I have invited all of them	aṣṭarannu karede(nu) all I called
ನಿಮ್ಮಕ್ಕನ(ನ್ನು) ಕರೆ Call (invite) your (elder) sister	nimm'[3] akkana(nnu) kare your elder sister (*acc.*) call
ಆಕೆಯನ್ನು ಕರೆಯುತ್ತೇನೆ I shall call (invite) her	ākeyannu kareyuttēne her I call
ನಿಮ್ಮಪ್ಪ ಇಲ್ಲ, ಕರೇ ಕಳುಹಿಸು Your father is not here, send for him	nimm'appa[3] illa, karē[4] kaḷuhisu your father not, to call send
ಆತನನ್ನು ಕರೆಸುತ್ತೇನೆ I shall send for him	ātanannu karesuttēne[5] him (*hon.*) I cause to call

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[1] "nōḍiddu", gerund or verbal noun of the past tense. [2] Among common people this sentence would run thus: "nimmanna nōḍāka bandēne"; noḍāka being either dative case of nōḍa, or a corruption of nōḍuvadakke; "bandēne" is probably = bandu hēne. (See note 3, p. 17.)

[3] It is considered abusive language to say even to a little child: "ninna akka, ninna appa, ninna tangi" *etc.*; in fact, these combinations are frequently used by Hindus when abusing one another, especially the expression "ninna heṇḍati = thy wife." [4] Instead of "kareya." [5] The termination "su" or "isu", affixed to the crude form of a verb, gives it a causative meaning.

ಅವನ್ನ ಕರೆಯುವದು ಯಾಕೆ? Why call him?	avanna kareyuvadu yāke? him the calling why
ಕರೆಯದಿದ್ದರೆ ಚಲೋದು *S.* (-ಒಳ್ಳೇದು *C.*) It is better not to call him (*a.p.*)	kareyad' iddare čalōdu *S.*(-*wo*ḷḷēdu *C.*) not h. called if been nice (good)
ಅವನ್ನ ಕರದು ಉಣ್ಣ ಕೊಡು [to eat Call him and give him something	avanna karadu uṇṇa koḍu him h. called to eat give
ಇವರನ್ನು ಕರಕೊಂಡು ಹೋಗು Take these persons away; accompany them	ivarannu kara' koṇḍu hōgu these (*acc.*) h. called h. taken go

41. ಕಾಣು **kāṇu** = to see, to appear, to seem (*G. sehen, erscheinen, scheinen*).

ಅವನ ಕಣ್ಣು ಕಾಣುವದಿಲ್ಲ He cannot see; he is blind	avana kaṇṇu kāṇuvad' illa his eye the seeing not
ಹಾಗೆ ಕಾಣುತ್ತದೆ So it seems (—appears)	hāge kāṇuttade like that it appears
ಅವನನ್ನು (ಅವನ್ನ) ಕಂಡಿಯಾ? [him? Did you see him? Have you seen	avanannu (avanna) kaṇḍi-y-ā? him thou sawst?
ಕಂಡ ಹಾಗಾಯಿತು It is as if I (*a.p.*) had seen him; I have as much as seen him (*a.p.*)	kaṇḍa hāg'āyitu seen so it became
ಕುದುರೆ ಕಂಡುಕೊಂಡರೋ? *C.* (-ಕೊಂಡರೇನು? *S.*) Have they found the horse?	kudure kaṇḍu' koṇḍar'ō? *C.* (-koṇḍar' ēnu?) [what) horse h. seen they took? (they took
ಕಂಡುಕೊಳ್ಳಲಿಲ್ಲ No, they have not found it	kaṇḍu' koḷḷal' illa h. seen to take not
ಅದು ಕಾಣದೆ ಹೋಯಿತು [to be seen It has disappeared; it is nowhere	adu kāṇade hōyitu that not h. appeared it went
ಕಂಡರೆ ನಮಗೆ ಹೇಳು If you (*a.p.*) see it, tell me	kaṇḍare namage hēḷu if seen to us tell
ಕಾಣಲಿಕ್ಕಿಲ್ಲ [found;—not be seen It (*a.p.*) will probably not be	kāṇalikk' illa to appear not
ಕಂಡವರ ಮನೆಗೆ ಹೋಗ ಬೇಡ [nately Do not visit every one indiscrimi-	kaṇḍ' avara manege hōga bēḍa seen their to house to go is not wanted

42. ಅವಳು avaḷu = she (*remote*); ಇವಳು ivaḷu = she (*near*); ಆಕೆ āke = she (*rem.*); ಈಕೆ īke = she (*near*), the latter two honorary (*G. sie; jene, diese*).

See note 1, p. 5.

ಈಕೆ ಯಾರ ಹೆಂಡತಿ? *S.* (ಇವಳು... *C.*)	īke yāra heṇḍati? *S.* (ivaḷu ... *C.*)
Whose wife is she?	she whose wife, she [... *C.*)
ಈಕೆ ನಮ್ಮಣ್ಣನ ಹೆಂಡತಿ *S.* (ಇವಳು...*C.*)	īke namm' aṇṇana heṇḍati *S.* (ivaḷu
She is my elder brother's wife	she our elder brother's wife, she
ಈಕೆಯ ಅಕ್ಕ ಬಹಳ ಒಳ್ಳೇಯಾಕೆ *S.* (ಇವಳ . . . ಒಳ್ಳೇಯವಳು *C.*)	īkeya akka bahaḷa *w*oḷḷē-y-āke *S.* (ivaḷa ... *w*oḷḷē-y-avaḷu *C.*)
Her elder sister is a very good woman	her elder sister very good
ಆಕೆಗೆ ಚಿಕ್ಕ ಮಗಳಿರುತ್ತಾಳೆ (ಅವಳಿಗೆ-)	ākege čikka magaḷ' iruttāḷe (avaḷige-)
She has got a little daughter	to her little daughter she is
ಆಕೆಯನ್ನು ನೋಡಿದಿರೇನು? *S.* (ಅವಳನ್ನು ನೋಡಿದಿರೋ? *C.*)	ākeyannu nōḍidir' ēnu? *S.* (avaḷannu nōḍidirō? *C.*)
Did you see her?	her you saw what; her you saw?
ಇವರು ನಿಮ್ಮ ತಾಯಿಯವರಲ್ಲಾ[1]?	ivaru nimma tāyiy' avar' allā?[1] (*to sup.*)
This is your mother, is it not?	they your mother's they not?
ಯಾವಾಕೆ ನಿಮ್ಮಕ್ಕ? *S.* (ಯಾವಳು...*C.*)	yāv'āke nimm' akka? *S.* (yāvaḷu... *C.*)
Which is your (elder) sister?	which she your elder sister
ಆಕೆಯು[2] ನಮ್ಮಕ್ಕ *S.* (ಅವಳು...*C.*)	ākeyu[2] namm' akka *S.* (avaḷu... *C.*)
That is my (elder) sister	she our elder sister
ಈಕೆಯು[2] ನಮ್ಮ ತಂಗಿ *S.* (ಇವಳು...*C.*)	īkeyu[2] namma tangi *S.* (ivaḷu... *C.*)
This is my younger sister	she our younger sister
ಈ ಚಿಕ್ಕಾಕೆ ನನ್ನ ಮಗಳು	ī čikk' āke nanna magaḷu
This little girl is my daughter	this little she my daughter

43. ತಾನು tānu = himself, herself, itself (*G. er, sie, es selbst; pl. Sie*).

ಯಾಕೆ ಎಲ್ಲಾ ತಾನೇ ಮಾಡಿದ?	yāke *y*ellā tānē māḍida?
Why did he everything himself?	why all *himself* he did

[1] In polite language the pronoun "avaru" is often added to the words appa, tāi, aṇṇa, taṅgi etc.

[2] Nominative case, instead of which the crude form is generally used in conversation.

ತಾನು ಮಾಡುತ್ತೇನೆಂತ ಹೇಳಿದ
He said he would do (make) it

tānu māḍuttēn'enta[1] hēḷida
himself I do saying he said

ಎಲ್ಲಾ ತನ್ನ ಮೇಲೆ ತಕ್ಕೊಂಡ
He took it all upon himself

yellā tanna mēle takkoṇḍa
all his self on he took

ತನ್ನ ಮಕ್ಕಳಿಗೆ ಕೊಡದೆ ತಾನೇ ಉಂಡಳು
She ate (it) herself without giving anything to her children

tanna makkaḷige koḍade tānē uṇḍaḷu
her own to children not h. given herself she ate

ತನಗೆ ಬೇಕಂದಳು
She said she wanted it herself (*with the accent on* "tanage"); she said she wanted it (*with the accent on* "bēku")

tanage bēk' andaḷu
to herself it is wanted she said

ತಮ್ಮ ಮಕ್ಕಳನ್ನು ಕರಕೊಂಡು ಬಂದರೋ?
Did they bring their children along with them?

tamma makkaḷannu karakoṇḍu bandar'ō?
their children (*acc.*) h. called they came?

ತಮಗೆ ಮಕ್ಕಳಿಲ್ಲನ್ನುತ್ತಾರೆ
They say they have no children

tamage makkaḷ' ill' annuttāre
to themselves children not they say

ತಾವು ಯಾವಾಗ ಬರೋಣವಾಯಿತು?
When did you arrive?

tāvu[2] yāvāga barōṇa[3] -v-āyitu? (*to sup.*)
themselves when the coming it happened

ತಮಗೇನು ತರ ಬೇಕು?
What shall I bring you?

tamag' ēnu tara bēku?
to themselves what to bring is wanted

ತಮ್ಮ ಕುದುರೆ ಆಗಲೇ ಬಂತು
Your horse has already come

tamma kudure āgalē bantu
of themselves horse *then* it came

44. ಮಂದಿ mandi = people, persons (*G. Leute, Personen*); only used for more than one person.

ಹುಡುಗರು ಎಷ್ಟು ಮಂದಿ?
What is the number of boys?

huḍugaru yeṣṭu mandi?
boys how many people

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[1] "enta" = ennutta, present verbal participle of ennu = annu, I say; *or* endu (*y*endu) past *v. p.* of ennu, is always added after a quotation before the verb hēḷu or another verb of a similar meaning; only before the word annu it is generally omitted.

[2] "tāvu" is used in polite language, when speaking to a superior, like the German *Sie.*

[3] "barōṇa", a verbal noun, the same as baruvadu. The phrase "barōṇavāyitu", present tense: barōṇavāguttade, which may be used for any person is likewise used in courteous language.

ಮೂರು ನಾಲ್ಕು ಮಂದಿ ಅಷ್ಟೆ Only three or four	mūru nālku mandi aṣṭe three four people *so many*
ಬಹಳ ಮಂದಿ ಇರುತ್ತಾರೆ [people There are many of them; . . . many	bahaḷa mandi iruttāre many people they are
ನಿಮ್ಮ ತಮ್ಮ ಎಲ್ಲಿ? (ತಮ್ಮನೆಲ್ಲಿ?) Where is your younger brother?	nimma tamma *y*elli? (tamman'elli?) your younger brother where
ಮಂದಿ(ಯನ್ನು) ಕರೆಯಲಿಕ್ಕೆ ಹೋದ He has gone to call people;—to invite guests	mandi(yannu) kareyalikke hōda people to call he went
ಅಷ್ಟು ಮಂದಿಗುಣ್ಣಲಿಕ್ಕೆ ಹೇಳ ಬೇಡ Do not invite so many people to dinner	aṣṭu mandig' uṇṇalikke hēḷa bēḍa so many to people to eat to say is not wanted
ಮಂದಿಯ ಮಾತು ಕೇಳ ಬೇಡ Do not listen to what people say	mandiya mātu kēḷa bēḍa of people word to hear is not wanted
ನಾಲ್ಕು ಮಂದಿ ಹೇಳಿದ ಹಾಗೆ ಮಾಡು Follow the advice of society	nālku mandi hēḷida hāge māḍu four people said so do
ಇವರು ಕೆಟ್ಟ[1] ಮಂದಿ These are bad people	ivaru keṭṭa[1] mandi these become bad people
ಇವರು ನಮ್ಮ ಮಂದಿಯ ಹಾಗಲ್ಲ They are not like our people	ivaru namma mandiya hāg'alla these our people's like not

45. ಬಿಡು **biḍu** = to leave, forsake, give up (*G. lassen, fahren lassen*).

ಈ ಮನೆ(ಯನ್ನು) ಬಿಡ ಬೇಕು You (*a. p.*) must leave this house	ī mane(yannu) biḍa bēku this house to leave is wanted [ttēve
ಬಿಡದಿದ್ದರೆ ನಿಮ್ಮನ್ನು ಹೊರಗೆ ಹಾಕಿಸುತ್ತೇವೆ If you don't leave it, I shall have you turned out	biḍad'iddare nimmannu horage hākisu- not h. left if been you (*acc.*) out we cause to throw
ನನ್ನನ್ನು ಕೈ ಬಿಡುತ್ತೀರೋ? (—ಬಿಡುತ್ತೀರೇನು?) [to . . . ? Will you forsake me? are you going	nannannu kei biḍuttīrō? (biḍuttīr'ēnu?) me hand you leave? (you leave what)
ನಿನ್ನ(ನ್ನು) ಬಿಟ್ಟುಬಿಡುವದಿಲ್ಲ I (*a. p.*) shall not forsake you	ninna(nnu) biṭṭu biḍuvad' illa thee h. forsaken the forsaking not

[1] See note 3, p. 41.

ಈ ಕೆಲಸ ಬಿಟ್ಟು ಕೊಟ್ಟೆ I have given up this business, —job	ī kelasa biṭṭu koṭṭe this work h. given up I gave
ಹೌದು, ಎಲ್ಲಾ ಕೆಡಿಸಿ[1] ಬಿಟ್ಟೆ [thing Yes, you have spoilt (ruined) every-	houdu, *y*ellā keḍisi[1] biṭṭi yes, all h. spoilt thou leftst
ಅನ್ನ ಎಲ್ಲಿಟ್ಟುಕೊಂಡರು? Where has the rice been kept?	anna *y*ell' iṭṭukoṇḍaru? rice where h. kept[2]
ಎಲ್ಲಾ ಉಂಡು ಬಿಟ್ಟರು It is all eaten	*y*ellā uṇḍu biṭṭaru all h. eaten they left
ಬೆಂಕಿಯಲ್ಲಿ ಹಾಕಿ ಬಿಟ್ಟರು It was thrown into the fire	beṅkiyalli hāki biṭṭaru in the fire h. thrown they left
ಎಷ್ಟು ಕಷ್ಟ ಬಿಡುತ್ತಾರೆ! (—he takes!) What a deal of trouble they take!	*y*ešṭu kašṭa biḍuttāre? how much trouble they leave (put forth)

46. ಕಣ್ಣು kaṇṇu = eye (*G. Auge*).

ಅವನ ಕಣ್ಣಿಗೇನಾಗಿದೆ? [(eyes)? What is the matter with his eye	avana kaṇṇig'ēn' āg' ide? his to eye what h. become is
ಎರಡು ಕಣ್ಣು ಕಾಣುವದಿಲ್ಲ He is blind on both eyes	*y*eraḍu kaṇṇu kāṇuvad' illa two eye the seeing not
ಅಲ್ಲ, ಒಂದು ಕಣ್ಣು ಕಾಣುತ್ತದೆ No, he can see on one eye	alla, *w*ondu kaṇṇu kāṇuttade not one eye it sees
ನಿನಗೆ ಕಣ್ಣು ಕಾಣುವದಿಲ್ಲೇನು? *S.* (ಕಾಣುವದಿಲ್ಲವೋ? *C.*) Have you no eyes? Are you blind?	ninage kaṇṇu kāṇuvad'ill'ēnu? *S.* (kāṇuvad'illa-v-ō)? [(the seeing not?) to thee eye the seeing not what,
ಕಷ್ಟದಿಂದ ಕಂಗೆಟ್ಟ[3] He got confused by his troubles (—lost his sight—)	kašṭadinda kaṅ' geṭṭa[3] by trouble eye he became bad
ಅದನ್ನು ನೋಡಿ ಕಣ್ಣಿಗೆ ನೀರು ತಂದ Seeing it he shed tears	adannu nōḍi kaṇṇige nīru tanda that h. seen to the eye water he brought

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1 "keḍu" = to become bad, "keḍisu" = to make bad, to spoil, ruin.

2 "iṭṭukoḷḷu" (see note 1, p. 21) = to keep.

3 "kaṅgeṭṭa" = kaṇṇu + keṭṭa; for keṭṭanu, see section 75; literally: he became bad with respect to his eye; the letter k is for euphony's sake changed into g, and ṇ into ṅ.

ಬಹಳ ಕಣ್ಣೀರು ಹಾಕಿದಳು She shed many tears	bahaḷa kaṇ'ṇīru hākidaḷu much eye-water she threw
ನಿನ್ನ ಕಣ್ಣಿಗೇನು ಬಿತ್ತು? What did you perceive?	ninna kaṇṇig' ēnu bittu? thy to the eye what it fell
ಒಂದು ಹೂವು ನನ್ನ ಕಣ್ಣಿಗೆ ಬಿತ್ತು I perceived a flower	*w*ondu hūvu nanna kaṇṇige bittu one flower my to the eye it fell
ಅದರ ಮೇಲೆ ಕಣ್ಣಿಟ್ಟಿಯೇನು? *S.* (—ಕಣ್ಣಿಟ್ಟಿಯೋ? *C.*) Have you an eye upon that?	adara mēle kaṇṇ'iṭṭi-y-ēnu? *S.* (—kaṇṇ' iṭṭi-y-ō? *C.*) on that eye thou setst what (—eye thou [setst?)

47. ಬಾಯಿ bāi (*or rather* bāyi) = mouth (*G. Mund Öffnung*).

ಅದನ್ನು ನೋಡಿದರೆ ಬಾಯಲ್ಲಿ ನೀರು ಬರುತ್ತದೆ One's mouth waters at the sight of [it	adannu nōḍidare bāyalli nīru baruttade that if seen in the mouth water it comes
ಅದನ್ನು ಬಾಯೊಳಗೆ ಹಾಕಿಕೊಂಡ He devoured it	adannu bāy' oḷage hāki koṇḍa [took that of the mouth within h. thrown he
ಅಷ್ಟು ಬಾಯಿ ಮಾಡ ಬೇಡ Do not bawl; do not talk so much	aṣṭu bāi māḍa bēḍa so much mouth to make is not wanted
ಬಾಯಿ ಮುಚ್ಚು Hold your tongue	bāi mučču mouth shut
ಬಾಯಿ ಮಾಡಿ ಓದು Read aloud	bāi māḍi *w*ōdu mouth h. made read
ಈ ಮಗುವಿಗೆ ಬಾಯಿ ಬಂತೋ? (—ಬಂತೇನು? *S.*) Can this child already speak?	ī maguvige bāi bantō? (—bant'ēnu? *S.*) this to the child mouth it came? (—it came what)
ಇನ್ನು ಬಾಯಿ ಬಂದಿಲ್ಲ It (*a.p.*) cannot yet speak	innu bāi band' illa yet mouth h. come not
ಬಾಯಿಪಾಠ ಬರುತ್ತದೋ? (—ಬರುತ್ತದೇನು? *S.*) Do you (*a.p.*) know it by heart? Can you recite your lesson?	bāipāṭha baruttadō? (—baruttad'ēnu? *S.*) mouth-lesson it comes? (—it comes what)
ಬಾಯಿಗೆ ಅನ್ನಲಿಕ್ಕೆ ಬರುವದಿಲ್ಲ I (*a.p.*) cannot pronounce it	bāige annalikke baruvad' illa to the mouth to say the coming not

ಬಾಯಿಮಾತು	bāimātu
A verbal message; mere words	mouth-word

48. ಮಾಡು māḍu = to do, to make (*G. thun, machen*).

ನೀ ಮಾಡಿದ ಕೆಲಸವೇನು? (—ಕೆಲಸೇನು?)	nī māḍida kelasa-v-ēnu? (-kelas'ēnu?)
What is the work you have done?	thou made work what
ಆಕೆ ಏನು ಮಾಡಲಿಲ್ಲ	āke yēnu māḍal'illa
She has not done anything	she what to do not
ಏನು ಮಾಡ್ಯಾಳು?	yēnu māḍyāḷu?
What could she do?	what she will do
ಕೆಲಸ ಮಾಡದೆ ಮನೆಗೆ ಹೋದಳು [work	kelasa māḍade manege hōdaḷu
She went home without doing her	work not h. done to the house she went
ಆಕೆ ಏನು ಮಾಡುವ ಹಾಗಿಲ್ಲ	āke yēnu māḍuva hāg'illa
She is not likely to do anything	she what doing like not
ಈಕೆ ಮಾಡುವಾಕೆ ಅಲ್ಲ	īke māḍuv'āke alla
She is not fond of work; she is not a working person	she doing she not
ಕೆಲಸ ಮಾಡದವರು ಉಣ್ಣ ಬಾರದು	kelasa māḍad' avaru uṇṇa bāradu[1]
Those that will not work (—have not worked) shall not eat	work not doing they to eat it will not come
ಚಲೋ ಮಾಡುತ್ತೀರಿ	čalō māḍuttīri
You do quite right	nice you do
ಬಹಳ ರಾತ್ರಿ ಮಾಡಿ ಬಂದ	bahaḷa rātri māḍi banda
He came late in the night	much night h. made he came
ಕುದುರೆ ಮಾಡಿಕೊಂಡು ಬಂದ	kudure māḍi koṇḍu banda
He hired a horse and came on horseback	a horse h. made h. taken he came

49. ಸಾಲು sālu = to be enough, to suffice (*G. hinreichen, genug sein*).

ಈ ನೀರು ಸಾಲದು (—ಸಾಲುವದಿಲ್ಲ)	ī nīru sāladu (—sāluvad'illa)
This water is not sufficient	this water it will not suffice; (—the sufficing not)

[1] 3rd pers. neut gender sing. n. of the Negative of b a r u; see note 3, p. 27.

ಸಾಲದಿದ್ದರೆ ಇನ್ನು ತರುತ್ತೇನೆ If not sufficient, I shall bring more	sālad' iddare innu taruttēne not being enough if been yet I bring
ಸಾಕಾಗುವಷ್ಟು ತಾ Bring enough of it	sāk' āguv' aštu[1] tā enough becoming that much bring
ನಿಮಗೆಷ್ಟು ತಂದರೂ ಸಾಲುವದಿಲ್ಲ Though I bring you ever so much it is not enough	nimag' eštu tandar'ū sāluvad'illa to you how much if brought even the sufficing not
ಇಷ್ಟಾದರೆ ಸಾಕು This much will do	išt' ādare sāku this much if become it is enough
ಹತ್ತು ಮಂದಿ ಸಾಕಾಯಿತೇನು? *S.* (—ಸಾಕಾಯಿತೋ?) Were ten people enough?	hattu mandi sāk'āyit'ēnu? *S.* (-sākāyitō?) ten people enough it became what (—enough it became?)
ಸಾಲಲಿಲ್ಲ, or ಸಾಕಾಗಲಿಲ್ಲ They (*a.p.*) were not enough	sālal' illa, *or* sāk'āgal' illa to suffice not, enough to become not
ಇಪ್ಪತ್ತು ಮಂದಿ ಸಾಲಲಿಕ್ಕಿಲ್ಲ Twenty people will not be sufficient	ippattu mandi sālalikk' illa twenty people to suffice not
ಈಗ ಸಾಕು Now it is enough; now there are [enough	īga sāku now enough
ಸಾಕಂತೆ It is enough I am told	sāk' ante enough it says

50. ಕೊಡು koḍu = to give (*G. geben*).

ಅವನಿಗೊಂದು ಗಾಡಿ ಮಾಡಿ ಕೊಟ್ಟೆ I made him a carriage	avanig'ondu gāḍi māḍi koṭṭe to him one carriage h. made I gave
ರೂಪಾಯಿ ಕೊಟ್ಟನೇನು? *S.* (—ಕೊಟ್ಟನೋ? *C.*) Has he paid it?	rūpāi koṭṭan'ēnu? *S.* (—koṭṭan'ō? *C.*) rupee he gave what (—he gave?)
ಎಲ್ಲಿಂದ ಕೊಟ್ಟಾನು? Wherefrom should he pay it? [how . . ?	yellinda koṭṭānu? whence he will give
ಅವನು ಕೊಡಲಿಕ್ಕಿಲ್ಲ He will probably not pay	avanu koḍalikk'illa he to give not

[1] See note 4, p. 24. The word s ā k u is used for all genders and numbers of the 3d person present and future.

ಕೊಡದಿದ್ದರೆ ನಾನೇ ಕೊಡಿಸುತ್ತೇನೆ	koḍad' iddare nānē koḍisuttēne
If he should not pay, I myself shall make him pay	not h. given if been *I* I shall cause to give
ಅವರಪ್ಪ ಕೊಡಿಸಿದನು	avar' appa koḍisidanu
His father made him pay	their father he caused to give
ನೂರು ರೂಪಾಯಿ ಕಳುಹಿಸಿ ಕೊಟ್ಟ	nūru rūpāi kaḷuhisi koṭṭa
He sent a hundred rupees	hundred rupee h. sent he gave
ಈ ಎತ್ತು ನನಗೆ ಬಹಳ ಕಷ್ಟ ಕೊಡುತ್ತದೆ	ī *y*ettu nanage bahaḷa kaṣṭa koḍuttade
This bullock gives me a good deal of trouble	this bullock to me much trouble it gives
ನನಗೂ ಬಹಳ ಕೊಟ್ಟಿತು	nanag'ū bahaḷa koṭṭitu
It gave me a good deal also	to me even much it gave
ಹತ್ತರ ಬರ ಗೊಡಿಸುವದಿಲ್ಲ[1] (—ಗೊಡುವದಿಲ್ಲ)	hattara bara goḍisuvad'illa[1] (—goḍuvad-illa) [(—the giving not)
It lets no one (*a. p.*) come near it	near to come the causing to give not

51. ರೆ re = if; ಊ ū = and, also, even; ರೂ rū (re + ū) = though.

ಅವನನ್ನು (ಅವನ್ನ) ಕಳುಹಿಸಿದರೆ ಹೋಗುತ್ತಾನೆ	avanannu (avanna) kaḷuhisidare hōguttāne
If you (*a. p.*) send him he will go	him if sent he goes
ಒಂದು ರೂಪಾಯಿ ಕೊಟ್ಟರೆ ಹೋಗುತ್ತಾರಂತೆ	*w*ondu rūpāi koṭṭare hōguttār'ante
They will go for a rupee I am told	one rupee if given they go it says
ಎರಡು ಕೊಟ್ಟರೂ ಹೋಗಲಿಕ್ಕಿಲ್ಲ	*y*eraḍu koṭṭar'ū hōgalikk'illa
They (*a. p.*) would not go for two	two if given even to go not
ಮೂರಾದರೆ ಹೋದಾರು	mūr' ādare hōdāru
They might go for three	three if become they will go
ಆದರೆ ಈ ಹೊತ್ತು ಹೋಗುವ ಹಾಗಿಲ್ಲ	ādare[2] ī hottu hōguva hāg' illa
But to-day they (*a. p.*) cannot go	but this time going like not

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[1] "goḍisuvadu" and "goḍuvadu" for koḍisuvadu and koḍuvadu; 'k' changed into 'g' for euphony's sake. Both these forms are used indiscriminately in the sense of the English auxiliary "to let".

[2] The form ādare is generally used in the sense of the conjunction "but".

ಹೋಗುತ್ತೇವೆಂದರೂ ಹೋಗುವದಿಲ್ಲ They (*a. p.*) will not go though they promise it	hōguttēv'andar'ū hōguvad' illa we go if said even the going not
ಅವನಾದರೆ ಹೋಗುತ್ತಾನೆ As to him he will go	avan'ādare hōguttāne he if become he goes
ಹೋಗುವವರು ಯಾರ್ಯಾರಂದರೆ: The following persons are going (— will go)	hōguv'avaru yār' yār' andare going they who who if said
ನಾನೂ ಇವನೂ ಅವನೂ Myself, he and he	nānū ivanū avanū I even he even he even
ಬೇಕಾದರೆ ನಮ್ಮಪ್ಪನೂ ಹೋದಾನು If necessary my father will go too	bēk' ādare namm'appan'ū hōdānu it is wanted if become our father even he will go

52. ಇಂತ inta = than (*G. als*).
The Comparative and Superlative Degrees.

ಅವ(ನು) ನನಗಿಂತ ದೊಡ್ಡವ(ನು) He is taller (older, richer) than I	ava(nu) nanag'inta doḍḍava(nu) he than I greater
ಇವ ಎಲ್ಲರಿಗಿಂತಲೂ ಚಿಕ್ಕವ He is smaller (younger) than all; —the youngest of all	iva *y*ellarig'inta-l-ū[1] čikk'ava he than all even little
ಇವನು ಎಲ್ಲರಲ್ಲಿ ಚಿಕ್ಕವ He is the youngest of all	ivanu *y*ellaralli čikk'ava he in all little
ಆದರೂ ಎಲ್ಲರಿಗಿಂತ ಕೆಟ್ಟವ But he is the worst of all	ādar'ū *y*ellarig'inta keṭṭ'ava but even than all bad
ಅವನಿಗಿಂತ ಕೆಟ್ಟವರಿಲ್ಲ There are none worse than he	avanig'inta keṭṭ'avar' illa than he bad ones not
ನಮಗಿಂತ ಮುಂಚೆ ಬಂದಿದ್ದ He had arrived before us	namag'inta muńče band' idda than we before h. come he was
ನಮ್ಮ ಕುದುರೆಗಿಂತ ನಿಮ್ಮದು ಚಲೋದು Your horse is finer than ours	namma kudureg'inta nimmadu čalōdu our than horse yours nice
ನಾವು ಕೊಟ್ಟದ್ದಕ್ಕಿಂತ ಹೆಚ್ಚು ಕೊಟ್ಟಿರಿ You paid more than we	nāvu koṭṭaddakk'inta hečču koṭṭiri we than the h. given more you gave

[1] The letter 'l' is inserted for euphony's sake.

ನೂರಕ್ಕಿಂತ ಹೆಚ್ಚು ಕೊಟ್ಟೆವು	nūrakk'inta hečču koṭṭevu
We paid more than hundred	than hundred more we gave
ಇದಕ್ಕಿಂತಲೂ ಹೆಚ್ಚು ಕೊಡ ಬಹುದಿತ್ತು	idakk'inta-l-ū hečču koḍa bahud'ittu[1]
You (*a.p.*) might have given even more than this	than this even more to give it was possible

53. ಹೌದು houdu = yes, for ahudu = āguvadu (*G. ja*).

ಅದನ್ನು ಯಾರು ಹೇಳಿದರು?	adannu yāru hēḷidaru?
Who said that? Who told you [that?	that who they said
ನೀನು ಹೇಳಿದಿ, ಹೌದಲ್ಲ? *S.* (-ಅಲ್ಲವೋ *C.*)	nīnu hēḷidi, houd'alla? *S.* (—allavō *C.*)
You said it, did you not?	thou saidst, yes not (—not?)
ಹೌದಾದರೆ ಹೇಳು	houd'ādare hēḷu
If it be so, tell it	yes if become say
ಹೌದಾದರೆ ಹೌದನ್ನು	houd'ādare houd'anuu
If it be so, say yes	yes if become yes say
ನೀ ಹೇಳಿದ್ದು ಹೌದೇನು? (—ಹೌದೋ?)	nī hēḷiddu houd'ēnu? (—houd'ō?)
Is it true that you told it?	thou the h. said yes what (—yes?)
ಹೌದಪ್ಪಾ, ನಾ ಹೇಳಿದೆ	houd'appā, nā hēḷide
Yes sir, I told it	yes father, I I said
ನೀನೇ ಹೌದೋ?	nīnē houd'ō?
Is it really you? was it—?	*thou* yes?
ನಾನೇ ಹೌದು, or ಹೌದು ನಾನೇ	nānē houdu, *or* houdu nānē
Yes it is I	*I* yes, yes *I*
ಹೌದಂದ	houd'anda
He said yes; he has confessed it	yes he said
ಹೌದೋ ಏನೋ ಯಾರಿಗೆ ಗೊತ್ತು?	houd'ō *y*ēn'ō yārige gottu?
Who knows if it be true or not?	yes? what? to whom certainty

54. ಹೇಳು hēḷu = to say, to tell (*G. sagen*).

ಯಾವ ಮಾತ್ಹೇಳಿದಿರಿ?	yāva māt' hēḷidiri?
What did you say?	which word you said

[1] "b a h u d u," old form of the gerund b a r u v a d u, only used now in the meaning of *can*; see note 1, p. 25.

ಅವನಿಗೇನೆಂತ ಹೇಳಲಿ? What am I to tell him?	avanig' ēn' enta hēḷali? to him what saying let (*a. p.*) say
ನಮ್ಮಲ್ಲಿಗೆ ಬರ ಬೇಕೆಂತ (ಬೇಕೆಂದು) ಹೇಳಿರಿ Tell him that he should come to me	namm'allige barabēk'enta (bēk'endu)[1] hēḷiri our thither to come it is wanted saying (h. said) say
ಹೇಳುತ್ತೇನೆ I will tell him (*a. p.*)	hēḷuttēne I say
ಹೇಳಿ ಕಳುಹಿಸುತ್ತೇನೆ I will send him word	hēḷi kaḷuhisuttēne h. said I send
ಅವರು ಹೇಳುವದೇನು? What do they say? (—does he say?)	avaru hēḷuvad' ēnu? they the saying what
ಏನೆಂತ ಹೇಳುತ್ತಾರೆ? or ಏನು ಹೇಳುತ್ತಾರೆ? What do they say? what does he say?	*y*ēn'enta hēḷuttāre? *or* *y*ēnu hēḷuttāre? what saying they say, what they say
ಬರುವದಿಲ್ಲೆಂತ ಹೇಳುತ್ತಾರೆ (ಬರುವದಿಲ್ಲವೆಂದು—) They say they will not come; or, he says he—	baruvad'ill'enta hēḷuttāre (baruvad'illa-v-endu—) the coming not saying they say, (the coming not h. said—)
ಅವರು ಏನು ಹೇಳಲಿಲ್ಲ They (he) did not say anything	avaru *y*ēnu hēḷal' illa they what to say not
ಹೇಳಿಕೊಳ್ಳುವ ಮಾತದೆ I have something to say;—to ask	hēḷi koḷḷuva māt' ade h. said taking word it is

55. ಕೇಳು kēḷu = to hear, to ask (*G. hören, fragen*).

ಘಂಟೆ ಬಾರಿಸಿದ್ದನ್ನು ಕೇಳಿದಿಯೇನು? *S.* (ಕೇಳಿದಿಯೋ? *C.*) Did you hear the bell ring?	ghaṇṭe bārisiddannu kēḷidi-y-ēnu? *S.* (kēḷidi-y-ō? *C.*) [(thou heardst?) bell the h. rung thou heardst what
(ನಾ) ಕೇಳಲಿಲ್ಲ I did not hear it [ವದಿಲ್ಲವೋ? *C.*)	(nā) kēḷal' illa I to hear not [vad'illa-v-ō *C.*)
ನಿನ್ನ ಕಿವಿ ಕೇಳುವದಿಲ್ಲೇನು? *S.* (—ಕೇಳು Are you deaf?	ninna kivi kēḷuvad'ill'ēnu? *S.* (-kēḷu- thy ear the hearing not what (the hearing not?)

[1] See note 3, p. 45.

ಕಿವಿ ಕೇಳುತ್ತದೆ	kivi kēḷuttade
I am not deaf, I can hear	ear it hears
ಅವರು ಘಂಟೆ ಕೇಳಿದರೇನು? *S.* (—ಕೇಳಿದರೋ? *C.*)	avaru ghaṇṭe kēḷidar'ēnu? *S.* (—kēḷidar'ō? *C.*)
Did they (he) hear the bell?	they bell they heard what (-they heard?)
ಹೋಗಿ ಕೇಳಿರಿ	hōgi kēḷiri
Go and ask	h. gone ask
ಕೇಳಿಕೊಂಡು ಬರ್ರಿ *S.* (—ಬನ್ನಿ *C.*)	kēḷi koṇḍu barri *S.* (-banni *C.*)
Go and ask	h. asked h. taken come (—come)
ನೀವು ಹೇಳಿದ ಹಾಗೆ ಕೇಳುತ್ತೇನೆ	nīvu hēḷida hāge kēḷuttēne
I shall obey your orders	you said like I hear
ಎಲ್ಲಿ ಕೇಳುತ್ತೀರಿ?	*y*elli kēḷuttīri?
You obey, do you? *i.e.* You never [obey	where you hear
ನೀವು ಕೇಳುವವರಲ್ಲ	nīvu kēḷuv'avar' alla
You are not obedient	you hearing ones not

56. ನಿಲ್ಲು nillu = to stand, to wait (*G. stehen, warten*).

ಎದ್ದು ನಿಂದಿರಿ, or ಎದ್ದ್‌ನಿಂದಿರಿ[1]	*y*eddu nind'iri *or* *y*edd'nind'iri[1]
Stand up	h. risen h. stood be
ನಾವು ಬರುವ ತನಕ ನಿಲ್ಲ ಬೇಕು	nāvu baruva tanaka nilla bēku
Wait till we (I) come	we coming till to stand it is wanted
ಸ್ವಲ್ಪ ನಿಂತು ಬರುತ್ತೇವೆ	svalpa nintu baruttēve
We are coming soon	little h. stood we come
ಯಾಕಿಲ್ಲಿ ನಿಂತುಕೊಂಡಿರುತ್ತೀರಿ?	yāk' illi nintu koṇḍ' iruttīri?
Why are you standing here?	why here h. stood h. taken you are
ನಮ್ಮನ್ನಿಲ್ಲಿ ನಿಂದಿರಿಸಿದರು[1]	nammann'illi nind' irisidaru[1]
They have made us stand here; we have been placed here	us here h. stood they caused to be
ಕೆಲಸ ನಿಂತ್ಹೋಯಿತು	kelasa nint' hōyitu
The work has ceased; —has been [stopped	work h. stood it went
ಅದನ್ನು ನಿಲ್ಲಿಸಿ ಬಿಟ್ಟರು	adannu nillisi biṭṭaru
It has been entirely stopped	that h. caused to stand they left

[1] "nind" instead of nint; iri=irri, from iru; "irisidaru", causative form of iru.

ಯಾಕೆ ನಿಲ್ಲಿಸಿದ್ದಾರೆ?
Why has it been stopped?
yāke nillis' iddhāre?
why h. caused to stand they are

ನೀರು ಬಹಳ ನಿಂದಿರುತ್ತದೆ, ಅದಕ್ಕೆ
Because there is plenty of water standing there
nīru bahaḷa nind' iruttade, adakke
water much h. stood it is, to that

ನಿಲ್ಲಲಿಕ್ಕಾಗುವದಿಲ್ಲ, ಹೋಗುತ್ತೇನೆ
I cannot wait, I am going
nillalikk'āguvad' illa hōguttēne
to stand the becoming not I go

57. ಮೇಲೆ mēle = on, after, above, up.

ಯಾವ ಮನೆ ನಿಮ್ಮದು, ಮೇಲಿನದೋ? ಕೆಳಗಿನದೋ?
Which is your house, the upper one or the lower one?
yāva mane nimmadu, mēlin'adō? keḷagin' adō?
which house yours, upper one? lower one?

ಮೇಲಿನ ಮನೆ ನಮ್ಮದು
The upper one is ours
mēlina mane nammadu
of above house ours

ಮೇಲೆ ಹೋಗುತ್ತೀರೇನು? *S.* (ಹೋಗುತ್ತೀರೋ *C.*)
Are you going up? or, will you go up?
mēle hōguttīr'ēnu? *S.* (hōguttīr'ō?)
up you go what (you go?)

ಈಗಲೇ ಮೇಲಿಂದ (ಮೇಲಿನಿಂದ) ಬಂದೆ
I am just coming from above
īgalē mēlinda (mēlininda) bande
now from above I came

ನಮ್ಮಣ್ಣ ಮೇಲೆ ಇರುತ್ತಾನೆ
My brother is above;—up there
namm'aṇṇa mēle iruttāne
our elder brother up he is

ಆತ ಬಂದ ಮೇಲೆ ಹೋಗುತ್ತೇನೆ
After his arrival I shall go
āta banda mēle hōguttēne
he come after I go

ಆ ಮೇಲೆ ಹೋಗಲಿಕ್ಕಾಗುತ್ತದೆ
After that it is possible to go; or, afterwards—
ā mēle hōgalikk'āguttade
that after to go it becomes

ನಾಲ್ಕು ದಿವಸದ ಮೇಲೆ ಬಂದಾನು
He will probably come after some days
nālku divasada mēle bandānu
four of day after he may come

ಕುದುರೆಯ ಮೇಲೆ ಬಂದಾರು
They (he) will probably come on horseback
kudureya mēle bandāru
of the horse on they may come

ಇನ್ನು ಮೇಲೆ ಬರಲಿಕ್ಕಿಲ್ಲ Now he (*a. p.*) will not come any more; or, in future *etc.*	innu mēle baralikk'illa more after to come not

58. ಕೂಡ್ರು, ಕುಂಡ್ರು kūḍru, kunḍru[1] = to sit down (*G. sich setzen, sitzen*).

ಇಲ್ಲಿ ಬಂದು ಕೂತುಕೊಳ್ಳಿರಿ Come here and sit down	illi bandu kūtu koḷḷiri here h. come h. sat down take
ಯಾಕೆ ಅಲ್ಲಿ ಕೂಡ್ರುತ್ತೀರಿ? (—ಕುಂಡ್ರುತ್ತೀರಿ[1]?) Why are you sitting there?	yāke alli kūḍruttīri? (—kunḍruttīri?[1]) why there you sit down
ಎಲ್ಲಿ ಕೂಡ್ರಲಿ? (—ಕುಂಡ್ರಲಿ[1]?) Where shall I sit? where am I to sit?	*y*elli kūḍrali? (—kunḍrali?[1]) where let (*a. p.*) sit down
ಕೆಳಗೆ ಕೂಡ್ರ (ಕುಂಡ್ರ[1]) ಬೇಡ, ಮೇಲೆ ಕೂಡ್ರಿ[2] (ಕುಂಡ್ರಿ[1]) Do not sit on the ground (below), sit up here	keḷage kūḍra (kunḍra[1]) bēḍa, mēle kūḍri[2] (kunḍri[1]) down to sit is not wanted, up sit down
ಎಲ್ಲಿ ಕೂತರೂ (ಕುಂತರೂ[1]) ಒಂದೇ It does not matter where we (*a. p.*) sit	*y*elli kūtarū (kuntarū[1]) *w*ondē where if sat even one
ನೀವು ಹೇಳಿದಲ್ಲಿ ಕೂಡ್ರುತ್ತೇನೆ (—ಕುಂಡ್ರುತ್ತೇನೆ) I will sit down where you tell me to sit	nīvu hēḷid'alli kūḍruttēne (-kunḍruttēne) you told there I sit
ರಾತ್ರಿಯೆಲ್ಲಾ ಕೂತು ಏನು ಮಾಡಿದಿ? What were you doing sitting up all night?	rātri-y-ellā kūtu *y*ēnu māḍidi? night all h. sat what thou didst
ನಾ ಕೂತುಕೊಂಡಿದ್ದಿಲ್ಲ I was not sitting up	nā kūtu konḍ' idd' illa I h. sat h. taken h. been not
ನಾ ರಾತ್ರಿಯಲ್ಲಿ ಕೂತುಕೊಳ್ಳುವವನಲ್ಲ I am not one who sits up at night	nā rātriyalli kūtu koḷḷuv'avan' alla I in the night h. sat taking one not
ಇದು ಕೂಡ್ರುವ ಮನೆ This is the sitting room	idu kūḍruva mane this sitting house

59. ಏಳು *y*ēḷu = to rise, to get up (*G. aufstehen*).

ಏಳೇಳು Rise! get up!	*y*ēḷ' ēḷu! rise rise

[1] The forms with 'ṇ' or 'n' are considered vulgar.

[2] Instead of "kūḍriri."

ಎಲ್ಲರು ಏಳಲಿ Let every one rise	*y*ellaru *y*ēḷali all let (*a. p.*) rise
ಎದ್ದೇನು ಮಾಡಲಿ? What are we to do after getting up?	*y*edd' ēnu māḍali? h. risen what let (*a. p.*) do
ಎದ್ದ ಮೇಲೆ ನೀರು ತರ ಬೇಕು After getting up you will have to fetch water	*y*edda mēle nīru tara bēku risen after water to fetch is wanted
ಇನ್ನು ಯಾರು ಎದ್ದಿಲ್ಲ No one has risen yet	innu yāru *y*edd' illa yet who h. risen not
ಯಾರು ಏಳುವದಿಲ್ಲ No one is getting up	yāru *y*ēḷuvad' illa who the rising not
ಆರು ಘಂಟೆಗೇಳುತ್ತಾರೆ They get up at six o'clock	āru ghaṇṭeg' ēḷuttāre six to the bell they rise
ಅಷ್ಟರು ಎದ್ದಿದ್ದಾರೆ (—ಎದ್ದಿರುತ್ತಾರೆ) They have all risen	ašṭaru *y*edd' iddhāre (—*y*edd'iruttāre) all h. risen they are
ಎದ್ದು ಬಹಳ ಹೊತ್ತಾಯಿತು They have risen long ago	*y*eddu bahaḷa hott' āyitu h. risen much time it became
ನಾ ಮಾತ್ರ ಏಳಲಾರೆ [cannot— I only cannot rise; or, as for me I	nā mātra *y*ēḷal' āre I only to rise I cannot

60. ಬೀಳು bīḷu=to fall (*G. fallen*).

ಈ ರೂಪಾಯಿ ಎಲ್ಲಿ ಕಂಡುಕೊಂಡಿ? Where did you find this rupee?	ī rūpāi *y*elli kaṇḍu koṇḍi? this rupee where h. seen thou tookst
ಮನೆಯಲ್ಲಿ ಬಿದ್ದಿತ್ತು It was lying at home	maneyalli bidd' ittu in the house h. fallen it was
ಮನೆಗೆ ಬಂದಾಗಲೇ ಕಣ್ಣಿಗೆ ಬಿತ್ತು It caught my eye as soon as I entered the house	manege band'āgal'ē kaṇṇige bittu to the house come *then* to the eye it fell
ತಂಗಿ ಬೀಳುತ್ತಾಳೆ ನೋಡು [little girl– Your sister is falling, look! The	taṅgi bīḷuttāḷe, nōḍu younger sister she falls. see
ಆಕೆಯನ್ನು ಬೀಳಗೊಡುವದಿಲ್ಲ I shall not let her fall	ākeyannu bīḷa goḍuvad' illa her to fall the giving not

ಬೀಳದ ಹಾಗೆ ನೋಡುತ್ತೇನೆ [falling I shall take care to keep her from	bīḷada hāge nōḍuttēne not falling like I see
ನಿಮ್ಮಣ್ಣ ಕೆಟ್ಟವರ ಕೈಯಲ್ಲಿ ಬಿದ್ದ Your brother has fallen into the hands of bad men	nimm' aṇṇa keṭṭ'avara keiyalli bidda your elder brother of bad ones in the hand he fell
ರಾತ್ರಿಯಲ್ಲಿ ಅವನ ಮೇಲೆ ಬಿದ್ದರು They fell on him at night; they attacked him *etc.*	rātriyalli avana mēle biddaru in the night his on they fell
ಈ ಮಾತು ನಿಮ್ಮ ಕಿವಿಗೆ ಬಿದ್ದಿತ್ತೇನು? (—ಬಿದ್ದಿತ್ತೋ?) Had you heard of this affair?	ī mātu nimma kivige bidd'itt'ēnu? (bidd'itt'ō?) this word your to the ear h. fallen it was what (h. fallen it was?)
ನನ್ನ ಕಿವಿಗೆ ಬೀಳಲಿಲ್ಲ I did not hear of it	nanna kivige bīḷal' illa my to the ear to fall not

61. ತರು taru = to bring (*G. bringen*).

ನೀರು ತ[1] ತಾ Fetch me some water	nīru ta[1] tā water h. taken bring
ಎಷ್ಟು ತರಲಿ? How much shall I bring?	*y*eṣṭu tarali how much let (*a. p.*) bring
ಒಂದು ಸ್ವಲ್ಪ ತಂದು ಹಾಕು Bring a little and pour it (in here)	*w*ondu svalpa tandu hāku one little h. brought throw
ನಮ್ಮ ತಮ್ಮ ತರುತ್ತಾನೆ My brother will bring some	namma tamma taruttāne our younger brother brings
ಅವ ಯಾವಾಗ ತಂದಾನು? When will he bring it?	ava yāvāga tandānu? he when he will bring
ಅವ ತರಲಿಕ್ಕಿಲ್ಲ, or ಅವ ತರುವದಿಲ್ಲ He will not bring any (it)	ava taralikk' illa, *or* ava taruvad' illa he to bring not, he the bringing not
ಅವ ತಾರದಿದ್ದರೆ[2] ನಾ ತರುತ್ತೇನೆ If he should not bring any, I will	ava tārad' iddare[2] nā taruttēne he not bringing if been I bring
ಆ ಕತ್ತಿ ತಂದು ತೋರಿಸಿರಿ Show me that knife (sword)	ā katti tandu tōrisiri that knife h. brought show

[1] Instead of "takkoṇḍu."

[2] Some spell "tarad'iddare."

ತಂದಿದ್ದೇನೆ, ನೋಡಿರಿ Look here I have brought it	tand' iddhēne, nōḍiri h. brought I am, see
ಇಲ್ಲಿ ತರ್ರಿ *S.* (ತನ್ನಿ *C.*) Hand it to me	illi tarri *S.* (tanni *C.*) here bring (*pl.*) bring (*pl.*)

62. ಇಲ್ಲಿ illi = here (*G. hier*); ಅಲ್ಲಿ alli = there (*G. dort*);
ಎಲ್ಲಿ *y*elli = where? (*G. wo?*)

ನಿಮ್ಮಣ್ಣ ಎಲ್ಲಿರುತ್ತಾನೆ? Where is your brother?	nimm'aṇṇa *y*ell' iruttāne? your elder brother where he is
ಇಲ್ಲಿಲ್ಲ, ಅಲ್ಲಿರುತ್ತಾನೆ He is not here, he is there	ill' illa, all' iruttāne here not, there he is
ಎಲ್ಲಿ (or ಎಲ್ಲಿಗೆ) ಹೋದನು? Where has he gone?	*y*elli (*or* *y*ellige) hōdanu? where (whither) he went
ಎಲ್ಲಿಗೋ ಹೋಗಿದ್ದಾನೆ I do not know where he has gone	*y*ellig'ō hōg' iddhāne whither? h. gone he is
ಇಲ್ಲಿಲ್ಲ, ಎಲ್ಲಿಯೂ ಇಲ್ಲ He is neither here nor anywhere [else	ill' illa, *y*elli-y-ū illa here not, where even not
ಎಲ್ಲೆಲ್ಲಿ ನೋಡಿದರೂ ಕಾಣುವದಿಲ್ಲ I cannot find him anywhere	*y*ell'elli nōḍidar'ū kāṇuvad'illa where where if seen even the appearing not
ಎಲ್ಲಿಂದ ಬಂದಿರಿ? Where are you coming from?	*y*ellinda bandiri? whence you came
ನೀವು ಎಲ್ಲಿಯವರು? Where are you from?	nīvu *y*elliy' avaru? you of where they
ಅಲ್ಲಿಂದ ಬಂದೆವು We have come from that place	allinda bandevu thence we came
ನಾವು ಇಲ್ಲಿಯವರು We belong to this place	nāvu illiy' avaru we of here they

63. *The same continued.*

ಇಲ್ಲಿಯವರು ಅಲ್ಲಿ(ಗೆ) ಹೋಗುವ ಹಾಗಿಲ್ಲ The people of this place cannot go there	illiy' avaru alli(ge) hōguva hāg'illa of here they thither going like not

ಅಲ್ಲಿಯವರು ಇಲ್ಲಿ(ಗೆ) ಬರುವ ಹಾಗಿಲ್ಲ The people of that place cannot come here	alliy' avaru illi(ge) baruva hāg'illa of there they hither coming like not
ಅಲ್ಲಿಂದ ಇಲ್ಲಿಗೆ ಎಷ್ಟು ದೂರ? [this? How far is it from that place to	allinda illige *y*ešṭu dūra? thence hither how much far
ನೀ(ನು) ಇರುವದು ಎಲ್ಲಿ? Where do you live?	nī(nu) iruvadu *y*elli? thou the being where
ನೀನಿದ್ದಲ್ಲಿ ನಾ ಇರುತ್ತೇನೆ I shall live where you live	nīn' idd' alli nā iruttēne thou been there I am
ನಾ ಹೋಗುವಲ್ಲಿಗೆ ನೀವು ಬರಲಾರಿರಿ You cannot go where I go	nā hōguv'allige nīvu baral' āriri [not I going thither you to come you can-
ಕುದುರೆ ಎಲ್ಲಿತ್ತು? Where had the horse been?	kudure *y*ell' ittu? horse where it was
ನೀವು ಹೇಳಿದಲ್ಲಿಯೇ ಇತ್ತು [mentioned It had been at the place which you	nīvu hēḷid' alli-y-ē ittu you said *there* it was
ಇಂಥಾ ಕುದುರೆಗಳು ಎಲ್ಲಿರುತ್ತವೆ? [had? Where are horses like this to be	inthā kuduregaḷu *y*ell' iruttave? such horses where they are
ಅಲ್ಲಲ್ಲಿರುತ್ತವೆ They are found here and there	all' all' iruttave there there they are

64. ಅಪ್ಪ, ತಂದೆ **appa, tande** = father (*G. Vater*);
ಅವ್ವ, ತಾಯಿ **avva, tāi** = mother (*G. Mutter*).

ಯಾಕಪ್ಪಾ, ಈ ಮನೆಯಲ್ಲಿ ಯಾರಿಲ್ಲಾ? Ho, there is no one at home?	yāk' appā, ī maneyalli yār'illa? why father, this in the house who not
ಏನು ಬಾಲಪ್ಪನವರು, ನೀವು ಬಂದಿರೋ? What Mr. Balappa! have you come?	*y*ēnu bāl' appan' avaru, nīvu bandirō? what Bāla father's they, you came?
ನಿಮ್ಮ ತಂದೆತಾಯಿಗಳು[1] ಎಲ್ಲಿ? Where are your parents?	nimma tandetāigaḷu[1] *y*elli? your parents where?
ನಮ್ಮಪ್ಪ *S.* (ನಮ್ಮ ತಂದೆ *C.*) ಊರಿಗೆ ಹೋಗಿದ್ದಾರೆ My father has gone into the country	namm'appa *S.* (namma tande *C.*) ūrige hōg'iddhāre our father to town h. gone they are

[1] tandetāigaḷu = parents, is treated as one word and declined as such, as, tandetāigaḷannu, tandetāigaḷinda *etc.*

ನಮ್ಮವ್ವ ಮಾತ್ರ ಇರುತ್ತಾಳೆ *S.* (ನಮ್ಮ ತಾಯಿ . . . *C.*)	namm'avva mātra iruttāḷe *S.* (namma tāi . . . *C.*)
Only my mother is at home	our mother only she is
ನಾವು ಬಂದೆವೆಂತ ನಿಮ್ಮವ್ವ(ನಿ)ಗೆ *S.* (ನಿಮ್ಮ ತಾಯಿಗೆ *C.*) ಹೇಳು	nāvu bandev'enta nimm'avva(ni)ge *S.* (nimma tāyige *C.*) hēḷu
Tell your mother that I have come	we came saying your to mother say
ನಿಮ್ಮವ್ವನನ್ನು (ನಿಮ್ಮವ್ವನ್ನ) ಕರೆ	nimm'avvanannu (avvanna) kare
Call your mother	your mother call
ಬಾರವ್ವಾ, ಬಾಲಪ್ಪನವರು ಬಂದಿದ್ದಾರೆ	bār'avvā, bālappan'avaru band'iddhāre
Come here mother, Mr. Balappa has come	come mother, Bālappa's they h. come they are
ಬರ್ರಿ *S.* (ಬನ್ನಿ *C.*), ಬಾಲಪ್ಪನವರೇ, ಒಳಗೆ ಬರ್ರಿ	barri *S.* (banni *C.*), bālappan'avarē, *wo*ḷage barri
Come, Mr. Balappa, please come in	come Bālappa's *they* in come
ಬಾಲಪ್ಪಗೆ ತುಸ ನೀರು ತಂದು ಕೊಡು	Bālappage tusa nīru tandu koḍu
Bring Mr. Balappa some water	to Bālappa little water h. brought give

65. ಮಗು magu[1]=child; (*G. Kind*), ಮಗ(ನು) maga(nu)=son (*G. Sohn*); ಮಗಳು magaḷu=daughter (*G. Tochter*).

ಇವರು ಯಾರ ಮಕ್ಕಳು?	ivaru yāra makkaḷu?
Whose are these children?	these whose children
ಈಕೆ ನನ್ನ ಮಗಳು	īke nanna magaḷu
This is my daughter	this my daughter
ಅವರಿಬ್ಬರು ನಮ್ಮಣ್ಣನ ಮಕ್ಕಳು	avar' ibbaru namm'aṇṇana makkaḷu
Those two are my brother's children	they two our elder brother's children
ಆತ ನಮ್ಮಕ್ಕನ ಮಗ	āta namm'akkana maga
He is my sister's son (my nephew)	he our elder sister's son
ಈ ಮಗು ಎರಡನೆಯವರದು	ī magu *y*eraḍane-y-avaradu
This child belongs to some one else	this child second theirs
ನಿಮ್ಮ ಮಕ್ಕಳಲ್ಲಿ ಚಿಕ್ಕವ ಯಾವನು?	nimma makkaḷalli čikk'ava yāvanu?
Which is the youngest of your children?	your in children little one which

[1] magu is rarely used in the South Mahratta Country, kūsu is used instead.

ನಿಮ್ಮ ಮಗನಿಗೆ ಈ ರೂಪಾಯಿ ಕೊಡಿರಿ
Give your son this rupee

nimma maganige ī rūpāyi koḍiri
your to son this rupee give

ನನಗೆ ಮಗನಿಲ್ಲ, ಮಗಳು ಒಬ್ಬಾಕೆ ಇರು [ತ್ತಾಳೆ
I have no son, I have only a daughter

nanage magan'illa, magaḷu *w*obb'āke iruttāḷe
to me son not, daughter one she she is

ಹಾಗಾದರೆ ಮಗಳಿಗೆ ಕೊಡಿರಿ
Then give it to your daughter

hāg'ādare magaḷige koḍiri
so if become to daughter give

ತಾಯಿ ಮಗ ಇಬ್ಬರು ಬಂದಿದ್ದಾರೆ
Both mother and son are come

tāi maga ibbaru band' iddhāre
mother son both h. come are

66. ಇಂಥಾ inthā = such (as this); ಅಂಥಾ anthā[1] = such (as that) (*G. solch*); ಎಂಥಾ *y*enthā = what kind? (*G. was für ein?*)

ನಿಮ್ಮ ಮನೆ ಎಂಥಾದ್ದು[2]?
What sort of a house is yours?

nimma mane *y*enthā'ddu[2]?
your house what kind one

ನಮ್ಮ ಮನೆ ಬಹಳ ಸಣ್ಣದು
My (our) house is very small

namma mane bahaḷa saṇṇ'adu
our house very small one

ಇಂಥಾ ಸಣ್ಣ ಮನೆ ನಾ ಎಂದೂ ನೋಡಿ [ದ್ದಿಲ್ಲ
I never saw such a small house as this

inthā saṇṇa mane nā *y*endū nōḍ'idd'illa
such small house I whenever h. seen h. been not

ನಿಮ್ಮಂಥವರಿಗೆ ಇಂಥಾ ಸಣ್ಣ ಮನೆ ಯಾಕೆ?
Why should a person like you have such a small house?

nimm'anth'avarige inthā saṇṇa mane [yāke?
your such to them such small house why

ಇದು ಎಂಥಾ ಚಲೋ ಕುದುರೆ!
What a fine horse!

idu *y*enthā čalō kudure!
this what kind fine horse!

ಇಂಥಾದ್ದಕ್ಕೆ ಎಷ್ಟು ರೂಪಾಯಿ ಬೀಳುತ್ತದೆ?
What is the price of such a one?

inthā'ddakke *y*ešṭu rūpāi bīḷuttade?
such to that how much rupee it falls

ನನಗೂ ಇಂಥಾದ್ದೊಂದು ಬೇಕು
I should like to have one like this [too

nanagū inthādd'ondu bēku
to me also such a one is wanted

ನೀವು ಕೊಂಡಂಥಾ ಕುದುರೆ ಬಹಳ ಚಲೋದು
The horse you have bought is very [fine

nīvu koṇḍ'anthā kudure bahaḷa čalōdu
you bought such horse very fine one

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[1] a n t h ā is often added to the genitive case of nouns and pronouns, or to the participles of verbs to give them the power of adjectives. [2] Instead of *y* e n t h ā - a d u.

ನೀವು ಮಾಡುವಂಥಾ ಕೆಲಸ ಬಹಳ You do a great deal of work	nīvu māḍuv' anthā kelasa bahaḷa you making such work much
ನಮ್ಮಂಥವರಿಂದ ಅಷ್ಟು ಕೆಲಸ ಮಾಡಲಿಕ್ಕಾಗುವದಿಲ್ಲ Our people cannot do as much	namm'anth'avarinda aṣṭu kelasa māḍa-likk'āguvad'illa [the being done not our such to them so much work to do

67. ದೂರ dūra = far (*G. fern*).

ಬರ್ರಿ (ಬನ್ನಿ *C.*), ಯಾಕಷ್ಟು ದೂರ ನಿಲ್ಲುತ್ತೀರಿ? [aloof? Come here, why are you keeping	barri (banni *C.*) yāk'aṣṭu dūra nilluttīri? come why so far you stand
ಎಲ್ಲಿಂದ ಬಂದಿರಿ? Where have you come from?	*y*ellinda bandiri? whence you came
ನಾವು ದೂರದಿಂದ ಬಂದೆವು [tance We have come from a great dis-	nāvu dūradinda bandevu we from far we came
ನಮ್ಮ ಊರು ಬಹಳ ದೂರ Our town (village) is very far	namma ūru bahaḷa dūra our town very far
ಮುಂಬಾಯಿಯಷ್ಟು ದೂರ As far as Bombay	mumbāyiy' aṣṭu dūra of Bombay so much far
ಮುಂಬಾಯಿ ಇಲ್ಲಿಗೆಷ್ಟು ದೂರ? How far is it from here to Bombay?	mumbāyi illig' eṣṭu dūra? Bombay hither how much far
ಇಲ್ಲಿಂದ ಮುಂಬಾಯಿಗೆಷ್ಟು ದೂರ? What is the distance to Bombay? [ರ	illinda mumbāyig' eṣṭu dūra? hence to Bombay how much far
ಮುಂಬಾಯಿ(ಮುಂಬಾಯಿಗೆ) ಬಹಳ ದೂ Bombay is very far	mumbāyi (mumbāyige) bahaḷa dūra Bombay (to Bombay) very far
ನಿಮ್ಮ ಮಕ್ಕಳು ಎಷ್ಟೋ ದೂರ ಹೋದರು! How far away your children have gone!	nimma makkaḷu *y*eṣṭō dūra hōdaru! your children how much? far they went
ಹೌದು, ಬಹಳ ದೂರದಲ್ಲಿರುತ್ತಾರೆ Yes, they are far away	houdu, bahaḷa dūradall' iruttāre yes, much in the distance they are

68. ಹೊತ್ತು hottu = time (*G. Zeit*).

ಈ ಹೊತ್ತು ಯಾರು ಬಂದಿಲ್ಲ (ಬರಲಿಲ್ಲ *C.*) No one has come to-day	ī hottu yāru band'illa (baral'illa *C.*) this time who h. come not (to come not)

ಬಹಳ ಹೊತ್ತು ಮಾಡಿ ಬಂದಿರಿ You are very late, or, you have come etc.	bahaḷa hottu māḍi bandiri much time h. made you came
ಹೌದಪ್ಪ, ಹೊತ್ತಾಯಿತು Yes sir, it is late	houd'appa, hott' āyitu yes father, time became
ಎಷ್ಹೊತ್ತಾಯಿತು? [is it ? What is the time? or, what time	yešṭ' hott' āyitu? how much time it became
ಬಹಳ ಹೊತ್ತಾಯಿತು, ಏಳು ಘಂಟೆ ಆಗಿ ಹೋಯಿತು It is very late, it is past seven	bahaḷa hott'āyitu, yēḷu ghaṇṭe āgi hōyitu much time it became, seven bell h. become it went
ಎರಡು ಹೊತ್ತು ಕೆಲಸ ಮಾಡ ಬೇಕು You (*a.p.*) are to work morning and afternoon	yeraḍu hottu kelasa māḍa bēku two time work to do is wanted
ಒಪ್ಪತ್ತು[1] ಕೆಲಸ ಮಾಡುತ್ತೇವೆ We shall work half a day only	*w*oppattu[1] kelasa māḍuttēve one time work we do
ಹೊತ್ಹೋಯಿತು, ಮನೆಗೆ ಹೋಗಿರಿ Go home, it is too late now	hott' hōyitu, manege hōgiri time went, to house go
ಬಂದು ಈಹೊತ್ತಿಗೆಷ್ಟು ದಿವಸವಾಯಿತು? or ಈಹೊತ್ತಿಗೆಷ್ಟು ದಿವಸವಾಯಿತು ಬಂದು? How long is it since you came?	bandu ī hottig'ešṭu divasa-v-āyitu? *or* ī hottig'ešṭu divasa-v-āyitu bandu? [come this time how many day it became h.
ಮೂರು ದಿವಸ ಒಪ್ಪತ್ತು ಕೆಲಸ ಮಾಡಿದ್ದೇವೆ [and a half We have worked for three days	mūru divasa *w*oppattu kelasa māḍ'iddhēve [are three day one time work h. done we

69. ದಿವಸ divasa = day (*G. Tag*).

ಯಾವ ದಿವಸ ಬಂದಿರಿ? What day did you arrive?	yāva divasa bandiri? what day you came
ಈಹೊತ್ತಿನ ದಿವಸ ಬಂದೆ I have come today	ī hottina divasa bande this of time day I came
ಎರಡು ದಿವಸದ ಮೇಲೆ ಹೋಗುತ್ತೇನೆ I am going away after two days	*y*eraḍu divasada mēle hōguttēne two of day after I go

[1] The Old Canarese form ಒರ್, *w*or = *w*ondu, and ಪೊೞ್ತು, portu = hottu, when joined together became "*w*orportu," and this has been changed into *w*oppottu and *w*oppattu.

ಇನ್ನು ನಾಲ್ಕು[1] ದಿವಸ ಇದ್ದು ಹೋಗಿರಿ Stay a few days more	innu nālku[1] divasa iddu hōgiri still four day h. been go
ಈ ಅಕ್ಕಿ ಎಷ್ಟು ದಿವಸಕ್ಕೆ ಬರುತ್ತದೆ? How many days will this rice last?	ī akki *y*ešṭu divasakke baruttade? this rice how many to day it comes
ಎಂಟು ದಿವಸ(ದ) ತನಕ ಸಾಕಾದೀತು It will last for a week	*y*enṭu divasa(da) tanaka sāk'ādītu eight day('s) till enough it will become
ಈ ಗಾಡಿ ಎಷ್ಟು ದಿವಸದಲ್ಲಿ ಮಾಡ ಬಹುದು? Within how many days can you make this coach?	ī gāḍi *y*ešṭu divasadalli māḍa bahudu? this coach how many in day to make it will come
ಹದಿನೈದು ದಿವಸದೊಳಗೆ ಮಾಡಿ ಕೊಡುತ್ತೇನೆ I shall finish it within a fortnight	hadineidu divasad'oḷage māḍi koḍuttēne fifteen of day within h. made I give
ದಿವ ದಿವಸ[2] ಅದೇ ಮಾತು ಹೇಳುತ್ತೀರಿ You say the same every day	diva divasa[2] adē mātu hēḷuttīri day day *that* word you say
ನಾವೇನು? ನಾಲ್ಕು[1] ದಿವಸದವರು What are we? we are very short [lived	nāv'ēnu? nālku[1] divasad'avaru we what, four of day they

70. ರಾತ್ರಿ rātri = night (*G. Nacht*).

ರಾತ್ರಿ ಆಯಿತು It has grown dark; it is night	rātri āyitu night it became
ಎಷ್ಟು ರಾತ್ರಿ? What time of the night?	*y*ešṭu rātri? how much night
ಬಹಳ ರಾತ್ರಿ ಆಯಿತು It is very dark; or, it is very late [in the night	bahaḷa rātri āyitu much night it became
ಆರು ತಾಸು ರಾತ್ರಿ (It is) midnight	āru tāsu rātri six hour night
ಎಷ್ಟೋ ರಾತ್ರಿ ಮಾಡಿ ಬಂದಿರಿ! How late you came!	*y*ešṭō rātri māḍi bandiri how much? night h. made you came
ರಾತ್ರೀ[3] ಹೊತ್ತಿನಲ್ಲಿ ಬರ ಬಾರದಿತ್ತು You ought not to have come at night	rātrī[3] hottinalli bara bārad' ittu night in the time to come the not coming was

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[1] nālku divasa is often used in the sense of "some days, a few days".
[2] For divasa divasa.
[3] rātrī = rātriya = of the night.

ಈ ರಾತ್ರಿ ನಮ್ಮ ತಮ್ಮ ಬರುತ್ತಾನೆ To night my brother is coming	ī rātri namma tamma baruttāne this night our younger brother comes
ರಾತ್ರಿ ರಾತ್ರಿಗೆ ನಮ್ಮ ಮನೆಗೆ ಬರುತ್ತಾನೆ He comes to our house every night	rātri rātrige namma manege baruttāne night to night our to house he comes
ರಾತ್ರಿಯೆಲ್ಲಾ ಏನು ಮಾಡುತ್ತಾನೆ? What does he do all night? what is he doing...?	rātri-y-ellā *y*ēnu māḍuttāne? night all what he does
ರಾತ್ರಿಯೆಲ್ಲಾ ಮಲಕೊಳ್ಳುತ್ತಾನೆ He sleeps the whole night	rātri-y-ellā malakoḷḷuttāne night all he lies down

71. ಹಗಲು hagalu = day, day-time (*G. Tag*).

ರಾತ್ರೀ ಹೊತ್ತು ಬರ ಬೇಡ, ಹಗಲ[1] ಹೊತ್ತು ಬಾ Come during the day, not at night	rātrī hottu bara bēḍa, hagala[1] hottu bā of night time to come not wanted, of day time come
ರಾತ್ರಿ ಹೋಗಿ ಹಗಲಾಯಿತು The night has passed and the day has begun	rātri hōgi hagal' āyitu night h. gone day it became
ಹಗಲೆಲ್ಲಾ ಏನು ಮಾಡಿದಿ? What have you been doing all day?	hagal'ellā *y*ēnu māḍidi? day all what thou didst
ಹಗಲೆಲ್ಲಾ ಕೆಲಸದಲ್ಲಿದ್ದೆ I have been engaged the whole day	hagal'ellā kelasadall'idde day all in work I was
ಹಗಲೆಲ್ಲಾ ನಮ್ಮ ಮನೆಗೆ ಬರುತ್ತಿರುತ್ತಾನೆ He always comes to our house	hagal'ellā namma manege barutt'iruttāne day all our to house coming he is
ರಾತ್ರಿ ಹಗಲು ಬರಕೋತ ಕೂತಿರುತ್ತಾನೆ He is writing day and night	rātri hagalu bara[2]kōta[3] kūt'[4] iruttāne night day h. written taking h. sat he is
ಹಗಲ ಹೊತ್ತು ಕೆಲಸ ಮಾಡಿ, Work in the day-time,	hagala hottu kelasa māḍi, of day time work h. done,
ರಾತ್ರೀ ಹೊತ್ತು ಮಲಕೋ and sleep at night	rātrī hottu malakō night time lie down
ಹಗಲಾದ ಮೇಲೆ ಏಳ ಬೇಕು You (*a. p.*) should rise after day-break	hagal'āda mēle *y*ēḷa bēku day become after to rise is wanted

[1] hagala, instead of hagalina = of the day.
[2] Instead of baradu.
[3] kōta, a colloquial abbreviation for koḷḷutta.
[4] kūtu.

ಮೂರು ದಿವಸ ಹಗಲು ರಾತ್ರಿ ಮಲಕೊಳ್ಳಲಿಲ್ಲ I (*a. p.*) have not slept for three days and nights	mūru divasa'hagalu rātri malakoḷḷal'ilal three days day night h. slept to take not

72. ಬಿಸಿಲು bisilu[1] = sunshine, heat of the sun (*G. Sonnenschein*).

ಈಹೊತ್ತು ಎಷ್ಟೋ ಬಿಸಿಲದೆ! How hot it is today!	ī hottu *y*eṣṭō bisil'ade this time how much? heat is
ಹೌದು, ಬಹಳ ಬಿಸಿಲು ಬಿದ್ದದೆ Yes, it is very hot	houdu, bahaḷa bisilu bidd' ade yes, much heat h. fallen is
ಈಗ ಬಿಸಿಲಿನ ದಿವಸ Now is the hot season	īga bisilina divasa now of heat day
ಈಹೊತ್ತಿನಷ್ಟು ಬಿಸಿಲು ನಾ ಎಂದೂ ನೋಡಿದ್ದಿಲ್ಲ I have never seen so hot a day as this	ī hottin'aṣṭu bisilu nā *y*endū nōḍ'idd'illa this of time that much heat I when even h. seen h. been not
ಇಲ್ಲಲ್ಲಿ ಬಿಸಿಲುಕುದುರೆ ಕಾಣುತ್ತದೆ Mirages may be seen here and there	ill' alli bisilukudure kāṇuttade here there heat-horse it appears
ಬಿಸಿಲಿಗೆ ಹೋಗ ಬೇಡ Do not expose yourself to the sun	bisilige hōga bēḍa to heat to go is not wanted
ಬಿಸಿಲಿನಲ್ಲಿ ಯಾರು ಕೆಲಸ ಮಾಡ್ಯಾರು! Who can work in the sun!	bisilinalli yāru kelasa māḍyāru! in heat who work they may do
ಇದು ಯಾತರ ಬಿಸಿಲು! What heat is this!	idu yātara bisilu! this of which heat
ಇದು ಬಿಸಿಲಲ್ಲ This cannot be called heat	idu bisil' alla this heat not
ಈ ಅಕ್ಕಿ ಬಿಸಿಲಿಗೆ ಹಾಕು Put this rice out in the sun	ī akki bisilige hāku this rice to heat throw

73. ಗೊತ್ತು gottu = certainty, knowledge (*G. Gewissheit*, *Bekanntschaft*).

ಕುದುರೆ ಗೊತ್ತು ಮಾಡಿದರೋ? Has an agreement about a horse been made?	kudure gottu māḍidar'ō? horse certainty they made?

[1] Instead of bisilu, bisalu is common in *S. M.*

ಗೊತ್ತು ಮಾಡಿದರೋ ಏನೋ ನನಗೆ ಗೊತ್ತಿಲ್ಲ	gottu māḍidar'ō *y*ēn'ō nanage gott'illa
I do not know whether it has been made or not	certainty they made? what? to me knowledge not
ಯಾರಿಗೆ ಗೊತ್ತು?	yārige gottu?
Who knows?	to whom knowledge
ನಿನಗೆ ಗೊತ್ತಾದರೆ ಹೇಳು	ninage gott' ādare hēḷu
Tell me if you know	to thee knowledge if become tell
ಗೊತ್ತಿಲ್ಲದ ಮಾತು ಹೇಳ ಬೇಡ	gott' illada mātu hēḷa bēḍa
Do not say things of which you are not sure	certainty not being word to say is not wanted
ಈ ಹುಡಿಗಿಯನ್ನು ಗೊತ್ತಿಗೆ ತರ ಬೇಕು	ī huḍigiyannu gottige tara bēku
Something should be settled about this girl; or, this girl should be married	this girl to certainty to bring is wanted
ಯಾರಿಗೆ ಗೊತ್ತು ಮಾಡಲಿ?	yārige gottu māḍali?
To whom should she be betrothed?	to whom certainty let (*a. p.*) make
ಗೊತ್ತಿನವರಲ್ಲಿ ನೋಡ ಬೇಕು	gottin' avaralli nōḍa bēku
We (*a.p.*) must look for some one among our acquaintances	of knowledge in them to look is wanted
ಆಗಲೇ ಗೊತ್ತಾಯಿತು	āgal'ē gott' āyitu
She is already betrothed; or, it is already settled; or, it is already known	then even certainty it became
ಹಾಗಾದರೆ ಒಂದು ದಿವಸ ಗೊತ್ತು ಮಾಡೋಣ	hāg'ādare *w*ondu divasa gottu māḍōṇa
Then let us fix a day	thus if become one day certainty let us make

74. ಉಂಟು uṇṭu = there is, there are, the being (*G. ist, sind, es gibt*).[1]

ನಿಮಗೆ ಕುದುರೆ ಉಂಟೋ? *C.*	nimage kudure uṇṭō *C.*?
Have you got a horse?	to you horse there is?

[1] The defective verb uṇṭu is extensively used in Canara and Mysore, but rarely in South Mahratta where the different forms of iru are used instead; see note 1, p. 8.

ಉಂಟು *C.*
Yes
uṇṭu *C.*
there is

ಮೂರು ಕುದುರೆ ಉಂಟು *C.*
I (*a.p.*) have got three horses
mūru kudure uṇṭu *C.*
three horse there are

ರೂಪಾಯಿ ಉಂಟಾದವನು ಕುದುರೆ ಇಟ್ಟುಕೊಳ್ಳ ಬಹುದು *C.*
He who has money may keep horses
rūpāi uṇṭ'ād'avanu kudure iṭṭukoḷḷa bahudu *C.*
rupee the being is become he horse h. kept to take it will come

ಇವರಿಗೆ ಬಹಳ ರೂಪಾಯಿ ಉಂಟು *C.*
This person (*or plural*) has got much money
ivarige bahaḷa rūpāi uṇṭu *C.*
to these much rupee there is

ಅವನಿಗೆ ಐದು ಮಂದಿ ಮಕ್ಕಳು ಉಂಟು *C.*
He has got five children
avanige eidu mandi makkaḷ'uṇṭu *C.*
to him five persons children there are

ತನಗೆ ಉಂಟಾದದ್ದೆಲ್ಲಾ ಮಕ್ಕಳಿಗೆ ಕೊಟ್ಟನು *C.*
He gave all his property to his [children
tanage uṇṭ'ādadd'ellā makkaḷige koṭṭanu
to himself the being the h. become all to children he gave

ಎಲ್ಲಾ ಉಂಟು ಮಾಡಿದವನ್ಯಾರು?
Who made every thing?
*y*ellā uṇṭu māḍid'avan'yāru?
all created he who

ನಮಗೆ ಕಾಣುವಂಥಾದ್ದೆಲ್ಲಾ ಹ್ಯಾಗೆ ಉಂಟಾಯಿತು?
How did every thing that we see come into existence?
namage kāṇuv' anthādd'ellā hyāge uṇṭ'-āyitu?
to us appearing such all how the being it became

ಅಂಥಾ ಮಾತು ಆಗುವದುಂಟೇ?
Is such a thing possible?
anthā mātu āguvad' uṇṭē?
such word the becoming is there?

75. ಕೆಡು keḍu = to become bad, –rotten (*G. selecht werden*).

ಈ ಅನ್ನವೆಲ್ಲಾ ಕೆಟ್ಟ್ಹೋಯಿತು
This rice has all gone stale
ī anna-v-ellā keṭṭ' hōyitu
this rice all h. become bad it went

ಅದನ್ನುಂಡರೆ ಬಾಯಿ ಕೆಡುತ್ತದೆ
If you (*a.p.*) eat it, you will lose your appetite
adann'uṇḍare bāyi keḍuttade
that if eaten mouth it becomes bad

ಅದು ಕೆಡುವದು ಹ್ಯಾಗೆ?
How can it (could it) become bad (get stale)?
adu keḍuvadu hyāge?
that the becoming bad how

ಇದನ್ನು ಯಾಕೆ ಕೆಡಿಸಿದಿ? Why have you spoiled this?	idannu yāke keḍisidi? this why thou spoiledst
ಕೆಡದ ಹಾಗೆ ನೋಡ ಬೇಕು See that it be not spoiled	keḍada hāge nōḍa bēku not becoming bad like to see is wanted
ಬಹಳ ಹೊತ್ತು ನಿಂತು ಕೆಟ್ಟಿತು It has become bad (gone stale) from standing for a long time	bahaḷa hottu nintu keṭṭitu much time h. stood it became bad
ಈ ನೀರೂ ಬಹಳ ಕೆಟ್ಟದ್ದು[1] This water is also very bad	ī nīrū bahaḷa keṭṭaddu[1] this water also very bad
ಹೌದು, ಇದು ಬಹಳ ಕೆಟ್ಟ ನೀರು Yes, this water is very bad	houdu, idu bahaḷa keṭṭa nīru yes, this very bad water
ನೀರು ಕೆಟ್ಟರೆ, ಊರು ಕೆಡ ಬೇಕೇ? If the water become bad, why should the town become so too?	nīrū keṭṭare, ūru keḍa bēkē? water it become bad, town to become bad is wanted?
ಈ ಊರಿನವರು ಕೆಟ್ಹೋಗಿದ್ದಾರೆ The people of this town have degenerated	ī ūrin' avaru keṭṭ' hōg'iddhāre this of town they h. become bad h. gone are

76. ಇಡು iḍu = to put, to place (*G. setzen*, *legen*, *stellen*).

ಈ ಅನ್ನ ತೆಗದಿಡು Take this rice away	ī anna tegad' iḍu this rice h. taken put
ಅದನ್ನು ಮುಚ್ಚಿಡು Keep it covered up	adannu mučč' iḍu that h. shut put
ಮುಚ್ಚಿಡುತ್ತೇನೆ I shall cover it up	mučč' iḍuttēne h. shut I put
ಎಲ್ಲಿಡಲಿ? Where shall I (*a.p.*) put it?	*y*ell' iḍali? where let (*a. p.*) put
ಎಲ್ಲಿಯಾದರೂ ಇಟ್ಟು ಬಿಡು Put it down anywhere	*y*elli-y-ādarū iṭṭu biḍu where if become even h. put leave
ಕುದುರೆಯ ಮುಂದೆ ಇಟ್ಟು ಬಾ Give it to the horse and come back	kudureya munde iṭṭu bā horse's before h. put come

[1] keṭṭaddu = that which has become bad, a bad one; see note 2, p. 25.

ಈ ಕುದುರೆ ಇಟ್ಟುಕೊಳ್ಳುತ್ತೀರೋ? *C.* (—ರೇನು? *S.*)
Are you going to keep this horse?
ī kudure iṭṭu koḷḷuttīrō? *C.* (-rēnu? *S.*)
this horse h. put you take? (what)

ಇಟ್ಟುಕೊಳ್ಳುತ್ತೇನೆ
Yes, I shall keep it
iṭṭu koḷḷuttēne
h. put I take

ಈಕೆಯ ಮೇಲೆ ಯಾಕೆ ಕಣ್ಣಿಡುತ್ತಾನೆ?
Why is he gazing on her?
īkeya mēle yāke kaṇṇ'iḍuttāne?
her on why eye he puts

ಆಕೆಯನ್ನಿಟ್ಟುಕೊಳ್ಳ ಬೇಕೆಂದಿರುತ್ತಾನೋ?
Does he want to take her as his concubine?
ākeyann'iṭṭu koḷḷa bēk'end'iruttān'ō?
her h. put to take is wanted h. said he is?

77. ತೋರು tōru = to appear, to seem (*G. scheinen*).

ಈ ಮಾತು ನಿಮಗೆ ಹ್ಯಾಗೆ ತೋರುತ್ತದೆ?
What do you think of this matter?
ī mātu nimage hyāge tōruttade?
this word to you how it appears

ನಿಮಗೆ ತೋರಿದ ಹಾಗೆ ಹೇಳಿರಿ
Tell me what you think of it; or, tell me how it appears to you
nimage tōrida hāge hēḷiri
to you appeared like say

ನಿಮಗೆ ತೋರುವ ಹಾಗೆ ನನಗೆ ತೋರುವದಿಲ್ಲ
My opinion differs from yours; or, I do not see it as you do
nimage tōruva hāge nanage tōruvad'illa
to you appearing like to me the appearing not

ಇದು ರೂಪಾಯಿಯ ಹಾಗೆ ತೋರುತ್ತದಲ್ಲಾ?
Does not this look like a rupee?
idu rūpāyiya hāge tōruttad'allā?
this rupee's like it seems not?

ಹೀಗೆ ತೋರುತ್ತದೆ
So it seems
hīge tōruttade
so it seems

ಇವರಿಗೆ ನಿಮ್ಮ ಮನೆ ತೋರಿಸು
Show him your house
ivarige nimma mane tōrisu
to them your house show

ಮನೆ ತೋರಿಸುತ್ತೇನೆ, ಬರ್ರಿ *S.* (ಬನ್ನಿ *C.*)
Come along, I will show you my house
mane tōrisuttēne, barri *S.* (banni *C.*)
house I show, come

ಮನೆ ತೋರಿಸುತ್ತಾನಂತೆ, ಹೋಗಿರಿ
Go, he says he will show you the house
mane tōrisuttān' ante, hōgiri
house he shows it says, go

ಈ ಕೆಲಸ ನನಗೆ ತೋರಿಸಿ ಕೊಡಿರಿ
Teach me how to do this job
ī kelasa nanage tōrisi koḍiri
this work to me h. shown give

ನಿಮಗೆ ತೋರಿದ ಹಾಗೆ ಮಾಡಿರಿ	nimage tōrida hāge māḍiri
Do as you think best	to you appeared like do

78. ಉಣ್ಣು uṇṇu, ತಿನ್ನು tinnu = to eat (*G. essen*); ಊಟ ūṭa = meal (*G. Das Essen*).

ಊಟಾಯಿತೋ?	ūṭ' āyit'ō?
Is dinner (or supper) over?	meal it is done?
ಇನ್ನಾಗಲಿಲ್ಲಾ	inn'āgal' illa
Not yet	yet to be done not
ಉಂಡು ಬಂದೆ, or, ಊಟ ಮಾಡಿ ಬಂದೆ	uṇḍu bande, *or* ūṭa māḍi bande
I have dined (supped)	h. eaten I came, meal h. made I came
ಉಂಡು ಬಹಳ ಹೊತ್ತಾಯಿತು	uṇḍu bahaḷa hott' āyitu
I have dined long ago	h. eaten much time it became
ಈಗ ಊಟಕ್ಕೆ (or ಉಣ್ಣಲಿಕ್ಕೆ) ಹೋಗುತ್ತೇನೆ	īga ūṭakke (*or* uṇṇalikke) hōguttēne
I am now going to take my meal	now to meal (to eat) I go
ಅನ್ನ ಉಣ್ಣುತ್ತೀರೋ? *C.* —ಉಣ್ಣುತ್ತೀರೇನು? *S.*	anna uṇṇuttīrō? —uṇṇuttīr'ēnu?
Do you eat rice?	rice you eat? —you eat what
ಉಣ್ಣುತ್ತೇನೆ	uṇṇuttēne
Yes	I eat
ಹಾಗಾದರೆ ಊಟ ಮಾಡಿ ಬರ್ರಿ *S.* (ಬನ್ನಿ *C.*)	hāg'ādare ūṭa māḍi barri *S.* (banni *C.*)
Then go to dinner	so if become meal h. made come
ಉಣ್ಣಿರಿ, ಉಣ್ಣದೆ ಕೆಲಸ ಮಾಡಲಾರಿರಿ	uṇṇiri, uṇṇade kelasa māḍal' āriri
Eat, you cannot work unless you eat	eat, not h. eaten work to do you cannot
ಉಣ್ಣಲಾರೆ, or, ಊಟ ಮಾಡಲಾರೆ	uṇṇal' āre, *or* ūṭa māḍal' āre
I cannot eat	to eat I cannot, meal to make I cannot

79. *The same continued.*

ಮೂರು ದಿವಸದಿಂದ ಉಣ್ಣಲಿಲ್ಲ, or, ಉಂಡಿಲ್ಲ	mūru divasadinda uṇṇal'illa, *or* uṇḍ'illa
I have not eaten anything for three days	three from day to eat not, h. eaten not
ಏನುಣ್ಣದೆ ಹಾಗೆ ಮಲಕೊಂಡೆ	*y*ēn'uṇṇade hāge malakoṇḍe
I lay down without eating anything	what not h. eaten so I lay down

ಉಂಡದ್ದು ಉಂಡ ಹಾಗೆ ಹೋಗುತ್ತದೆ
What I eat goes off undigested
uṇḍaddu uṇḍa hāge hōguttade
the eaten (thing) eaten like it goes

ಉಂಡು ಉಂಡು ಸಾಕಾಯಿತು
I have eaten enough
uṇḍu uṇḍu sāk' āyitu
h. eaten h. eaten enough it became

ಉಂಡ ಮೇಲೆ ಬಾ, or, ಊಟಾದ ಮೇಲೆ ಬಾ
Come after dinner (supper)
uṇḍa mēle bā, *or* ūṭ'āda mēle bā
eaten after come, meal being done after come

ಈ ಹೂವು ಯಾಕೆ ತಿನ್ನುತ್ತೀ?
Why are you eating this flower?
ī hūvu yāke tinnuttī?
this flower why thou eatest

ಇದು ತಿನ್ನಲಿಕ್ಕೆ ಬರುವದಿಲ್ಲ
This cannot be eaten, —is not [eatable
idu tinnalikke baruvad' illa
this to eat the coming not

ಎಲ್ಲಾ ತಿಂದು ಬಿಟ್ಟಿ
You have eaten it all; or, you have eaten up everything
*y*ellā tindu biṭṭi
all h. eaten thou leftst

ತಿನ್ನ ಬಾರದಿತ್ತು[1]
You (*a. p.*) should not have eaten [it
tinna bārad' ittu[1]
to eat the not coming was

ಇದು ತಿನ್ನುವಂಥಾದ್ದಲ್ಲ
This is not eatable
idu tinnuv'anthādd'alla
this eating such one not

80. ಅನ್ನ anna=cooked rice, food (*G. gekochter Reis, Speise*).

ಇಲ್ಲಿ ಅಕ್ಕಿ ಅದೆ, ಅನ್ನ ಮಾಡು
Here is rice, cook it
illi akki ade, anna māḍu
here rice is c. rice make

ಅನ್ನ ಇನ್ನಾಗಲಿಲ್ಲೇನು? *S.* (–ಇನ್ನಾಗಲಿಲ್ಲವೋ? *C.*)
Is the rice not yet ready?
anna inn'āgal' ill'ēnu? (—inn'āgal' illavō?)
rice yet to become not what, —not?

ಅನ್ನವಾಯಿತು, ಬರ್ರಿ *S.* (ಬನ್ನಿ *C.*)
The rice is ready, come (to dinner)
anna-v-āyitu, barri *S.* (banni *C.*)
rice was done come (come)

ಈ ಅನ್ನ ಚಲೋದಲ್ಲ *S.* (ಒಳ್ಳೇದಲ್ಲ *C.*)
This rice is not good
ī anna čalōd' alla *S.* (*w*oḷḷēd'alla *C.*)
this rice nice not (good not)

ಈ ಅನ್ನದಲ್ಲೇನದೆ?
What is there in this rice?
ī annadall'ēn' ade?
this in rice what is

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[1] Instead of bāradd' ittu, verbal noun of the negative form.

ಈ ಅನ್ನ ಏನು ಮಾಡಿದಿ?	ī anna *y*ēnu māḍidi?
What have you done with this rice?	this rice what thou madest
ಈ ಅನ್ನ ನನಗೆ ಹೋಗುವದಿಲ್ಲ	ī anna nanage hōguvad' illa
I cannot eat this rice	this rice to me the going not
ಈ ಅನ್ನ ಆ ಹುಡುಗರಿಗೆ ಉಣ್ಣಿಸು [eat	ī anna ā huḍugarige uṇṇisu
Give this rice to those children to	this rice those to boys make eat
ನಿಮ್ಮನ್ನ ಉಣ್ಣುತ್ತೇನೆ	nimm'anna uṇṇuttēne
I am being supported by you	your rice I eat
ನೀವೇ ನನಗೆ ಅನ್ನ ಹಾಕುವವರು	nīvē nanage anna hākuv'avaru
You are my supporter	*you* to me rice throwing they

81. ಕಿವಿ kivi=ear (*G. Ohr*).

ನಿನಗೆ ಕಿವಿ ಎಷ್ಟು? or, —ಎಷ್ಟು ಕಿವಿ?	ninage kivi *y*ešṭu? *or* —*y*ešṭu kivi?
How many ears have you ?	to you ear how many
ನನಗೆ ಎರಡು ಕಿವಿ	nanage *y*eraḍu kivi
I have two ears	to me two ear
ಹಾಗಾದರೆ ಯಾಕೆ ಕಿವಿಗೊಡುವದಿಲ್ಲ?[1]	hāg' ādare yāke kivi goḍuvad'illa[1]
Then why are you not listening?	then if become why ear the giving not
ಕಿವಿಗೊಟ್ಟು ಕೇಳು	kivi goṭṭu kēḷu
Listen attentively; or, pay attention	ear h. given hear
ಕಿವಿ ಮುಚ್ಚಿಕೊಳ್ಳ ಬೇಡ	kivi mučči koḷḷa bēḍa
Do not shut your ears	ear h. shut to take is not wanted
ಈ ಮಾತು ಅವನ ಕಿವಿಯ ಮೇಲೆ ಹಾಕಿದ	ī mātu avana kiviya mēle hākida
He mentioned this matter to him	this word his ear's on he threw
ಕಿವಿಯಿಂದ ಕೇಳುತ್ತೇವೆ	kiviyinda kēḷuttēve
We hear with our ears	with (the) ear we hear
ನನ್ನದೊಂದು ಕಿವಿ ಕೇಳುವದಿಲ್ಲ	nannad'ondu kivi kēḷuvad' illa
I am deaf on one ear	mine one ear the hearing not
ಈ ಕಿವಿಯಿಂದ ಏನೂ ಕೇಳಲಾರೆ	ī kiviyinda *y*ēnū kēḷal'āre
I cannot hear anything on this ear	this with ear what even to hear I cannot
ಕಿವಿಮಾತು	kivimātu
A whisper	ear-word

[1] Instead of kivi koḍuvad' illa.

82. ಕಾಲು kālu=leg, foot (*G. Bein, Fuss*).

ನಮಗೆರಡು ಕಾಲವೆ We have two legs	namag'eradu kāl'ave to us two leg they are
ಕುದುರೆಗೆ ನಾಲ್ಕು ಕಾಲು The horse has four legs	kuduregе nālku kālu to the horse four leg
ಮುಂಗಾಲು[1] ಎರಡು, ಹಿಂಗಾಲು[1] ಎರಡು Two fore and two hind legs	muṅ'gālu[1] *y*eraḍu, hiṅ'gālu[1] *y*eraḍu fore leg two hind leg two
ಇವನಿಗೆ ಕಾಲಿಲ್ಲ, ನೋಡು Look, this man is lame	ivanige kāl'illa, nōḍu to him leg not, see
ನಿಮ್ಮ ಕಾಲಿಗೇನಾಗಿದಪ್ಪ? [sir? What is the matter with your legs,	nimma kālig'ēn' āgid' appa? your to leg what h. become it is father
ಚಿಕ್ಕಂದಿನಿಂದ ಕೈಕಾಲು ಹೋಗಿವೆ My hands and feet have been crippled from my childhood	čikk'andininda kei kālu hōgive small from that time hand foot are gone
ಕಾಲಿನ ಮೇಲೆ ಬೆಂಕಿ ಬಿದ್ದು ಹೀಗಾಯಿತು I got this by some fire that fell on my foot	kālina mēle beṅki biddu hīg'āyitu of the leg on fire h. fallen like this it became
ಕಾಲ್ಬೀಳುತ್ತೇನೆ[2], ಏನಾದರೂ ಕೊಡಿರಿ I implore you on my knees to give me something	kāl' bīḷuttēne[2], *y*ēn' ādarū koḍiri foot I fall, what if become even give
ನಿಮ್ಮ ಮಗನಿಗೆ ಕಾಲು ಬಂದದೋ? *C.* (—ಬಂದದೇನು? *S.*) Can your son already walk?	nimma maganige kālu band'adō? *C.* (—band'ad'ēnu? *S.*) your to son foot h. come is? (what)
ಬಂದದೆ Yes, he can	band' ade h. come it is

83. ಪಾಠ pāṭha=lesson (*G. Lection, Aufgabe*).

ನಿಮಗೆ ಎಷ್ಟು ಪಾಠ ಬರುತ್ತವೆ? How many lessons do you know?	nimage *y*eṣṭu pāṭha baruttave? to you how many lesson they come
ನೂರು ಪಾಠ ಓದಿದ್ದೇವೆ We have read one hundred lessons	nūru pāṭha *w*ōd' iddhēve 100 lesson h. read we are

[1] For mundina kālu, hindina kālu.

[2] For kālige bīḷuttēne=I fall to (your) feet.

ಒಂದನೆ ಪಾಠದಿಂದ ನೂರರ ತನಕ [lesson From the first to the hundredth	*w*ondane pāṭhadinda nūrara tanaka first from lesson of hundred as far
ನೂರನೆ ಪಾಠದಿಂದ ಮುಂದೆ ಓದಲಿಲ್ಲ We have not read beyond the 100th lesson	nūrane pāṭhadinda munde *w*ōdal'illa 100th from lesson forward to read not
ಬಾಯಿಪಾಠ ಮಾಡಿದಿರೋ? *S.* -ಮಾಡಿದ ರೇನು? *C.* Have you learned them by heart?	bāipāṭha māḍidirō? *C.* (–māḍidir'ēnu? *S.* [what mouth-lesson did you make? you made
ಕೆಲವು ಪಾಠ ಮಾಡಿದೆವು We have learnt some	kelavu pāṭha māḍidevu some lesson we made
ನಾಲ್ಕೈದು ಬಾಯಿಪಾಠ ಬರುತ್ತವೆ We know four or five by heart [ವು?	nālk'eidu bāipāṭha baruttave four five mouth-lesson they come
ಪಾಠ ಮಾಡಲಿಕ್ಕೆ ಎಷ್ಟು ದಿವಸ ಬೇಕಾದ How many days did you require to learn them?	pāṭha māḍalikke *y*ešṭu divasa bēk'ādavu? lesson to make how many day were wanted
ಒಂದೊಂದು ಪಾಠಕ್ಕೆ ಒಂದೊಂದು ದಿವಸ One day for each lesson	*w*ond'ondu pāṭhakke *w*ond'ondu divasa one one to lesson one one day
ಹತ್ತನೆ ಪಾಠಕ್ಕೆ ಎರಡು ದಿವಸ For the tenth lesson two days	hattane pāṭhakke *y*eraḍu divasa tenth to lesson two day

84. ಆಡು **āḍu**=to play (*G. spielen*); ಆಟ āṭa=play, game (*G. Spiel*).

ಈ ಹುಡುಗರು ಏನಾಡುತ್ತಾರೆ? What are these boys playing?	ī huḍugaru *y*ēn' āḍuttāre? these boys what they play?
ಅವರನ್ನು ಮಾತಾಡಿಸಿ ಕೇಳು Speak to them and ask them	avarannu māt' āḍisi kēḷu them word h. played ask
ಅವರು ಮಾತಾಡುವದಿಲ್ಲ They won't speak	avaru māt' āḍuvad' illa they word the playing not
ಆಡ ಬಾ ಅನ್ನುತ್ತಾರೆ They tell me to come to play	āḍa bā annuttāre to play come they say
ಆಡಲಿಕ್ಕೆ ಕರೆಯುತ್ತಾರೆ They call me (*a. p.*) to play	āḍalikke kareyuttāre to play they call
ಈ ಆಟ ನಮಗೆ ಬರುವದಿಲ್ಲ We do not know this game	ī āṭa namage baruvad'illa this play to us the coming not

ಅವರಾಟ ಕೆಡಿಸ ಬೇಡ Don't spoil their game	avar' āṭa keḍisa bēḍa their play to spoil is not wanted
ಯಾಕೆ ಹಾಕ್ಯಾಡಿದಿರಿ[1]? Why did you quarrel?	yāke hākyāḍidiri[1]? why h. thrown you played
ಹಾಕ್ಯಾಡಲಿಲ್ಲ, ಮಾತಾಡಿಕೊಂಡೆವು We did not quarrel, we were talking together	hākyāḍal'illa, māt'āḍi koṇḍevu h. thrown to play not, word h. played we took
ನಿಮ್ಮನ್ನು ಕೊಂಡಾಡುತ್ತಿದ್ದೆವು[2] We were praising you	nimmannu koṇḍ' āḍutt' iddevu[2] you h. taken playing we were

85. ಕಳುಹಿಸು kaḷuhisu = to send (*G. senden, schicken*).

ತಂಗಿಯನ್ನು ಕಳುಹಿಸಲಿಕ್ಕೆ ಬಂದೆ I have accompanied my sister hi- [ther	taṅgiyannu kaḷuhisalikke bande sister to send I came
ಯಾವಾಗ ಹಿಂದಕ್ಕೆ ಕಳುಹಿಸುತ್ತೀರಿ? When will you send her back?	yāvāga hindakke kaḷuhisuttīri? when back you send
15 ದಿವಸದ ಮೇಲೆ ಕಳುಹಿಸ್ಯೇವು Perhaps we shall send her after a fortnight	hadineidu divasada mēle kaḷuhisyēvu 15 of day after we may send
ಹಾಗಾದರೆ ಕರೇ[3] ಕಳುಹಿಸ್ಯೇನು Then I shall send for her	hāg' ādare karē[3] kaḷuhisyēnu thus if become to call I shall send
ನಮಗೆ ಕುದುರೆ ಕಳುಹಿಸಿ ಕೊಟ್ಟರು They have sent us a horse	namage kudure kaḷuhisi koṭṭaru to us horse h. sent they gave
ಅದನ್ನ ಹಿಂದಕ್ಕೆ ಕಳುಹಿಸ ಬೇಕು It must be returned	adanna hindakke kaḷuhisa bēku it back to send is wanted
ಕಳುಹಿಸೆಂತ ಬರದರು They have written me to send it	kaḷuhis'enta baradaru send saying they wrote
ಯಾವಾಗ ಕಳುಹಿಸಲಿ? When am I (*a. p.*) to send it?	yāvāga kaḷuhisali? when let (*a. p.*) send
ಈಗ ಕಳುಹಿಸಿದರೆ ಆದೀತು You may send it now	īga kaḷuhisidare ādītu now if sent it will do

[1] From hāki + āḍu; the final vowel 'ī' is changed into the consonant 'y'; the compound word has the meaning of "to dispute, to quarrel"; "words" or "abuses" is to be understood as the object of hāki.

[2] From koṇḍa + āḍu; "your praise" or "your name" may be understood.

[3] karē, infinitive for kareya.

ಎಂಟು ದಿವಸದ ಹಿಂದೆ ಕಳುಹಿಸಿ ಬಿಟ್ಟೆ I sent it off a week ago	*y*enṭu divasada hinde kaḷuhisi biṭṭe 8 of day back h. sent I left

86. ಒಳ್ಳೇ *wo*ḷḷē = good (*G. gut*).

ಎಂಥಾ ಒಳ್ಳೇ ಹುಡುಗ! What a nice boy!	*y*enthā *wo*ḷḷē huḍuga! what kind good boy
ಹೌದು, ಬಹಳ ಒಳ್ಳೆಯವ Yes, he is very nice	houdu, bahaḷa *wo*ḷḷe-y-ava yes, very good one
ಅವರಣ್ಣ ಅಷ್ಟು ಒಳ್ಳೆಯವನಲ್ಲ His brother is not so nice	avar' aṇṇa aṣṭu *wo*ḷḷe-y-avan' alla [not their elder brother so much good one
ಹೌದು, ಅಣ್ಣನಿಗಿಂತ ಇವನೇ ಒಳ್ಳೆಯವ Yes, he is better than his brother	houdu, aṇṇanig'inta ivanē *wo*ḷḷe-y-ava yes, than brother *he* good one
ಅಣ್ಣತಮ್ಮಂದಿರಲ್ಲಿ[1] ಇವನೇ ಒಳ್ಳೆಯವ He is the best of his brothers	aṇṇa tammandiralli[1] ivanē *wo*ḷḷe-y-ava elder br. in younger brothers *this* good one
ಅವನ ಮಾತು ಎಷ್ಟೋ ಒಳ್ಳೇದು! How well he talks!	avana mātu *y*eṣṭō *wo*ḷḷēdu! his word how much good
ಒಳ್ಳೇದು, ಈ ಮಾತಿರಲಿ Well, let this pass	*wo*ḷḷēdu, ī māt' irali good, this word let (*a. p.*) be
ಯಾವಾಗ ಬರೋಣಾಯಿತು? When did you arrive?	yāvāga barōṇ' āyitu? when the coming it became
ಬಂದಾಗ ಒಳ್ಳೇ ರಾತ್ರಿ ಇತ್ತು It was quite dark when I came	band' āga *wo*ḷḷē rātri ittu come then good night it was
ಬಂದದ್ದು ಒಳ್ಳೇದಾಯಿತು It is well that you have come	bandaddu *wo*ḷḷēd' āyitu the h. come good one became

87. ಹೊಸ hosa = new (*G. neu*); ಹಳೇ haḷē = old (*G. alt*).

ಏ (ಓ *C.*) ಹಳಬಾ,[2] ಊರಿನ ಮಂದಿ ಕರೆ Ho there, bailiff, call the village people	ē (ō *C.*) haḷabā,[2] ūrina mandi kare ho old one town's people call

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[1] aṇṇatamma is a compound word used only in the plural number and signifying "brothers"; it is, like tandetāi = parents, declined by adding the terminations to the last word, as aṇṇatammandiru, tandetāigaḷu; the Old Canarese termination andiru of the plural is sometimes added to the nouns "appa, aṇṇa, tamma, akka" *etc.* instead of gaḷu *or* ru. [2] "haḷaba" = haḷē + ba *or* va properly means "an old one"; then "a bailiff" or "village servant".

ಎಲ್ಲರು ಹೊಸಬರೋ? *C.* ಹೊಸಬರೇನು? *S.* Are they all new? or, new comers?	*y*ellaru hosabar'ō? *C.* hosabar' ēnu? *S.* all new ones? new ones what
ಕೆಲವರು ಹಳೇ ಮಂದಿ (ಹಳಬರು) Some are old (*i. e.* old comers)	kelavaru haḷē mandi (haḷabaru) some old people
ಈತನು ಹೊಸಬ This is a new man (—new comer)	ītanu hosaba he new one
ಆತನೂ ಹೊಸ್ತಾಗಿ[1] ಬಂದವ He also is a new comer	ātan'ū host'āgi[1] band'ava he even newly come he
ಇವ ಹಳೇ ಊರಿನವ [old town This one is an inhabitant of the	iva haḷē ūrin' ava this old town's he
ಆತ ಹೊಸ ಮನೇ[2] ರಾಮಪ್ಪ [house This man is Ramappa of the new	āta hosa manē[2] rām' appa that new house's Rama father
ಆತನ ಮನೆ ಹೊಸಾದೇನು[3]? *S.*—ಹೊಸಾದೋ? *C.* Is his house new?	ātana mane hosād'ēnu[3]? *S.* —hosād'ō? *C.* his house new what, new?
ಮುಂಚೆ ಹೊಸಾದಿತ್ತು Formerly it was new	muńče hosād' ittu formerly new it was
ಈಗ ಹಳೇದಾಗಿದೆ Now it has grown old	īga haḷēd' āgide now old one it has become

88. ದೊಡ್ಡ doḍḍa = great, tall, big (*G. gross*);
ಸಣ್ಣ saṇṇa, ಚಿಕ್ಕ čikka = small, little, young (*G. klein*).

ಎಷ್ಟು ದೊಡ್ಡವನಾದಿ! How tall you have grown!	*y*ešṭu doḍḍ' avan' ādi! how much tall one thou becamest
ಮುಂಚೆ ಬಹಳ ಸಣ್ಣವನಿದ್ದಿ Formerly you were very small	muńče bahaḷa saṇṇ' avan' iddi formerly very small one thou wast
ಈ ದೊಡ್ಡ ಹುಡುಗಿ ನಿಮ್ಮಕ್ಕೇನು? *S.* —ಅಕ್ಕನೋ? *C.* Is this tall girl your sister?	ī doḍḍa huḍugi nimm'akk'ēnu? –akkan'ō? this tall girl your elder sister what, —elder sister?

[1] For hosatu āgi = hosadu āgi, an adverb; the verbal participle āgi, when added to nouns or adjectives, gives them the force of adverbs.

[2] manē = maneya; surnames are commonly placed first.

[3] The word hosadu is generally pronounced hosādu.

ಈಕೆ ನಮ್ಮಕ್ಕ, ಆಕೆ ಚಿಗವ್ವ[1] [aunt This is my sister, and that is my	īke namm' akka, āke čig' avva[1] this our elder sister, that little mother
ನಿಮ್ಮಕ್ಕ ಎಷ್ಟು ದೊಡ್ಡಾಕೆ! How tall your sister is!	nimm' akka *y*ešṭu doḍḍ' āke! your elder sister how much tall one
ಚಿಗವ್ವನಿಗಿಂತ ದೊಡ್ಡಾಕೆ She is taller than your aunt	čig' avvanig' inta doḍḍ' āke little than mother tall one
ಈತ ಚಿಗಪ್ಪನೇನು? *S.* —ಚಿಗಪ್ಪನೋ? *C.* Is this your junior uncle? (—father's younger brother?)	īta čig' appan' ēnu? *S.* –čig'appan'ō? *C.* this little father what, —little father?
ಚಿಗಪ್ಪನಲ್ಲ, ದೊಡ್ಡಪ್ಪ Not my junior but my senior uncle; (—my father's elder brother)	čig' appan' alla, doḍḍ' appa little father not, great father
ಇನ್ನೂ ಚಿಕ್ಕವನಾಗಿ ಕಾಣಿಸುತ್ತಾನೆ He seems still young	innū čikk' avan' āgi kāṇisuttāne still young one h. become he appears
ಅವರಿಗೆ ದೊಡ್ಡ ಮನೆಯದೆ He (*or pl.*) possesses a large house	avarige doḍḍa mane-y-ade to them great house it is

89. ತುಸ tusa *S.*, or ಸ್ವಲ್ಪ svalpa *C.* (ಸ್ವಲ್ಪು svalpu *S.*)=little (*G. ein wenig*); ಬಹಳ bahaḷa=much, very, many; ಹೆಚ್ಚು hečču, *adj.* or *adv.* =much, more (*G. mehr*); *verb intr.* =to increase (*G. sich vermehren*).

ಒಂದು ತುಸ (ಸ್ವಲ್ಪ) ನೀರು ತಾ Fetch me a little water	*w*ondu tusa (svalpa) nīru tā one little water bring
ತುಸ ತಂದಿದ್ದೇನೆ I have brought some	tusa tand' iddhēne little h. brought I am
ಇನ್ನೂ ಹೆಚ್ಚು ಬೇಕಾಗುತ್ತದೆ I want more	innū hečču bēk' āguttade still more is wanted it becomes
ಇನ್ನಷ್ಟು ತತಾ *S.* or ಇನ್ನೂ ಸ್ವಲ್ಪ ತಾ *C.* Bring a little more	inn' ašṭu tatā *S. or* innū svalpa tā *C.* still so much bring, still little bring
ಬಹಳ ಬೇಡ, ತುಸ (ಸ್ವಲ್ಪ *C.*) ತಾ [little I (*a.p.*) don't want much, bring a	bahaḷa bēḍa, tusa (svalpa *C.*) tā much is not wanted, little bring

[1] For čikka avva; that is "one's mother's younger sister" or "one's father's younger brother's wife".

ಈ ಹುಡುಗರಿಗೆ ತುಸ ತುಸ (ಸ್ವಲ್ಪ ಸ್ವಲ್ಪ) ಕೊಡು Give a little to each of these boys	ī huḍugarige tusa tusa (svalpa svalpa) koḍu these to boys little little give
ನಿಮ್ಮಲ್ಲಿ ಹುಡುಗರು ಬಹಳ You have a great many boys	nimmalli huḍugaru bahaḷa with you boys many
ಬಹಳ ಹುಡುಗರಿರುತ್ತಾರೆ There are many boys	bahaḷa huḍugar' iruttāre many boys are
ಮುಂಚೆ ಸ್ವಲ್ಪ ಮಂದಿ ಇದ್ದರು [(boys) Formerly there were only a few	muńče svalpa mandi iddaru formerly little people were
ಬರ ಬರುತ್ತಾ ಹೆಚ್ಚು ಮಂದಿ ಆದರು [ed Gradually the number has increas-	bara baruttā[1] hečču mandi ādaru [came coming coming more people they be-

90. *The same continued.*

ಈ ಕುದುರೆಗೆಷ್ಟು ರೂಪಾಯಿ ಕೊಟ್ಟಿರಿ? How much did you give for this horse?	ī kudureg' eṣṭu rūpāi koṭṭiri? this to horse how many rupee you gave
ಬಹಳ ಕೊಟ್ಟೆ A great deal	bahaḷa koṭṭe much I gave
ನೂರಕ್ಕಿಂತ ಹೆಚ್ಚು ಕೊಟ್ಟೆ I gave more than a hundred rupees	nūrakk'inta hečču koṭṭe than 100 more I gave
ಬಹಳಾಯಿತು It is very much	bahaḷ' āyitu much it became
ಇಷ್ಟು ಬಹಳ ಕೊಡ ಬಾರದಿತ್ತು [as that You should not have given so much	iṣṭu bahaḷa koḍa bārad' ittu [was so much more to give the not coming
ನಾನಾದರೆ ಐವತ್ತು ಕೊಡುತ್ತಿದ್ದೆ As for me, I should have given fifty	nān' ādare eivattu koḍutt' idde I if become 50 giving I was
ಹೆಚ್ಚು ಕೊಡುತ್ತಿದ್ದಿಲ್ಲ [that) I should not have given more (than	hečču koḍutt' idd' illa more giving h. been not
ಕೆಲವರು ಮೇಲಾಡುತ್ತಿದ್ದರು Some people were out-bidding me	kelavaru mēl' āḍutt' iddaru some above playing were
ಅದಕ್ಕೆ ಹೆಚ್ಚು ಕೊಡ ಬೇಕಾಯಿತು [more Therefore I was obliged to give	adakke hečču koḍa bēk' āyitu [came to that more to give is wanted it be-

[1] Instead of baruttā baruttā.

ಕೆಲವರು ತಮ್ಮನ್ನು ಬಹಳ ಹೆಚ್ಚಿಸಿಕೊಳ್ಳುತ್ತಾರೆ Some people are very arrogant (exalt themselves. Luke 14, 11.)	kelavaru tammannu bahaḷa heččisi koḷḷuttāre some themselves much h. increased they take

91. ಕೆಲವು **kelavu**=some (*G. einige*).

ನಿಮ್ಮಣ್ಣ ಬಂದು ಎಷ್ಟು ದಿವಸವಾಯಿತು? How long is it since your brother arrived?	nimmaṇṇa bandu *y*eštu divasa-v-āyitu? your elder brother h. come how many day it became
ಕೆಲವು ದಿವಸಾದವು A few days	kelavu divas' ādavu some day they became
ಕೆಲವಂದರೆಷ್ಟು? What do you mean by "a few"?	kelav' andar' eṣṭu? some if said how many
ನಾಲ್ಕೈದು ದಿವಸ ಆದೀತು It may be four or five days	nālk' eidu divasa ādītu four five day it may become
ಕೆಲವು ಕುದುರೆಗಳನ್ನು ತಕ್ಕೊಂಡು ಬಂದ He has brought some horses	kelavu kuduregaḷannu takkoṇḍu banda some horses h. taken he came
ಯಾರಾದರೂ ಕುದುರೆ ತಕ್ಕೊಂಡರೇನು? Has any one bought some of them?	yār' ādarū kudure takkoṇḍar' ēnu? who if become even horse they took what
ಕೆಲವರು ತಕ್ಕೊಂಡರು Some have bought	kelavaru takkoṇḍaru some took
ಕೆಲವರಿಗೆ ರೂಪಾಯಿ ಇದ್ದಿಲ್ಲ *S.* —ಇರಲಿಲ್ಲ *C.* Some had no money	kelavarige rūpāi idd' illa *S.* –iral' illa *C.* to some rupee h. been not, —to be not
ಕೆಲವರಿಂದ ರೂಪಾಯಿ ಇನ್ನೂ ಬಂದಿಲ್ಲ Some have not yet paid	kelavarinda rūpāi innū band' illa from some rupee yet h. come not
ಕೆಲವರಲ್ಲಿ ರೂಪಾಯಿ ಇದ್ದರೂ ಕೊಡಲಿಲ್ಲ Some have not paid, though they have the money	kelavaralli rūpāi iddarū koḍal' illa in some rupee if become even to give not

92. ಇನ್ನು **innu**=yet, still (*G. noch*).

ನಿಮ್ಮಣ್ಣ ಇನ್ನು ಬಂದಿಲ್ಲಾ? Has your brother not yet arrived?	nimm'aṇṇa innu band' illā? your elder brother yet h. come not?

ಇನ್ನೂ ಇಲ್ಲ, ಹಾಗಾದರೆ ಹೋಗುತ್ತೇನೆ Not yet, then I am going	innū illa, hāg' ādare hōguttēne yet not, thus if become I go
ಹೋಗ ಬೇಡ, ಇನ್ನಿರು Do not go, remain a little longer	hōga bēḍa, inn' iru to go is not wanted, yet be
ಇನ್ನೂ ಮೇಲೆ ಬಂದಾನು He will be coming now	innū mēle bandānu yet after he may come
ರಾತ್ರಿ ಆಯಿತು, ಇನ್ನು ಬರಲಿಕ್ಕಿಲ್ಲ It is dark, he will not come now	rātri āyitu, innu baralikk' illa night it became, yet to come not
ಇನ್ನಾದರೂ ಬರ ಬಹುದು He may still come	inn' ādarū bara bahudu yet if became even to come it will come
ಇನ್ನೆಷ್ಟು ದಿವಸದೊಳಗೆ ಹೋಗುತ್ತಾನೆ? When (within how many days) will he depart?	inn' eṣṭu divasad' oḷage hōguttāne? yet how many day's within he goes
ಇನ್ನೆಂಟು ದಿವಸಾದ ಮೇಲೆ After a week	inn' eṇṭu divas' āda mēle yet 8 day become after
ನಿನಗಿನ್ನೊಬ್ಬ ಅಣ್ಣ ಇರುತ್ತಾನಲ್ಲಾ? You have yet another brother, have you not?	ninag' inn' obba aṇṇa iruttān' allā? to you yet one elder brother is not?
ಇನ್ನಿಬ್ಬರಿರುತ್ತಾರೆ I have two more	inn' ibbar' iruttāre yet two are

93. ಹಿಂದೆ[1] hinde = behind, formerly (*G. hinten*);
ಮುಂದೆ[1] munde = in front, in future (*G. vor, vorn, in Zukunft*);
ಮುಂಚೆ[1] munče = before, formerly (*G. vor, früher*).

ನಿನ್ನ ಕೆಲಸ ಹಿಂದು ಮುಂದೆ ಮಾಡಿದಿ You have done your work in a confused way	ninna kelasa hindu munde māḍidi thy work hind part in front thou didst
ಹಿಂದಕ್ಕೊಮ್ಮೆ[2] ಅದರಂತೆ ಮಾಡಿದ್ದಿ You had done the same once before	hindakk' omme[2] adar'ante māḍiddi to behind once like that thou didst
ಒಳ್ಳೇದು, ಹಿಂದಿನ ಮಾತಿರಲಿ Well, let old things pass	*w*oḷḷēdu, hindina māt' irali good of behind word let be

[1] These three adverbs are derived from nouns ending in "u"; as hindu=the hind part, *etc.*, therefore the possessive case is hindina etc. [2] Adverb derived from the numeral adjective *w*ondu=one.

ಇನ್ನು ಮುಂದೆ ಹೀಗೆ ಮಾಡ ಬೇಡ In future never do so again	innu munde hīge māḍa bēḍa yet in future thus to do is not wanted
ಹಿಂದು ಮುಂದು ನೋಡಿ ಕೆಲಸ ಮಾಡು Do your work carefully (with circumspection)	hindu mundu nōḍi kelasa māḍu hind part fore part h. seen work do
ಮುಂದಿನವರು ಹಿಂದಕ್ಕೆ ಹೋಗಲಿ Let those in front go to the rear	mundin' avaru hindakke hōgali of the front they to the rear let go
ಹಿಂದಿನವರು ಮುಂದಕ್ಕೆ ಬರಲಿ Let those behind come to the front	hindin' avaru mundakke barali of the rear they to the front let come
ನನ್ನ ಮುಂದೆ ಹೋಗಿರಿ Go on before me	nanna munde hōgiri my before go
ನಾ ಹಿಂದೆ ಬರುತ್ತೇನೆ I am coming behind	nā hinde baruttēne I behind come
ಹಿಂದು ಮುಂದು ನೋಡಿಕೊಂಡು ಹೋಗಿರಿ Go along cautiously	hindu mundu nōḍi koṇḍu hōgiri rear front h. seen h. taken go

94. *The same continued.*

ನೀವು ಮುಂಚೆ ಈ ಊರಲ್ಲಿದ್ದಿರೇನು? *S.* —ರೋ? *C.* Have you been in this place before?	nīvu muṅče ī ūrall' iddir' ēnu? —rō? you before this in town you were what
ಇಲ್ಲ, ಹದಿನೈದು ದಿವಸದ ಹಿಂದೆ ಬಂದೆವು No, we arrived a fortnight ago	illa, hadineidu divasada hinde bandevu not 15 of day behind we came
ಇಲ್ಲಿಗೆ ಬರುವದಕ್ಕಿಂತ ಮುಂಚೆ ಎಲ್ಲಿದ್ದಿರಿ? Where did you live before you came here?	illige baruvadakk'inta muṅče *y*ell'iddiri? hither than the coming before where you were
ಮುಂಚೆ ಮುಂಬಾಯಿಯಲ್ಲಿದ್ದೆವು Formerly we lived in Bombay	muṅče mumbāiyall' iddevu before in Bombay we were
ಅದಕ್ಕೂ ಮುಂಚೆ ಮಂಗಳೂರಲ್ಲಿ And before that at Mangalore	adakkū muṅče maṅgaḷūralli to that even before in Mangalore
ಮುಂದೆ ಏನು ಮಾಡುವಿರಿ? What are you going to do in future?	munde *y*ēnu māḍuviri? in future what you will do
ಹಿಂದಿನ ಮಾತು ಹೇಳಿದೆವು We have told you the past	hindina mātu hēḷidevu of the rear word we told

ಆದರೆ ಮುಂದಿನದು ಯಾರಿಗೆ ಗೊತ್ತು? But who knows the future?	ādare mundin'adu yārige gottu? but of the future that to whom certainty
ನಮ್ಮ ಮುಂದೆ ಇಂಥಾ ಮಾತು ಆಡ ಬೇಡ Do not talk like this in my presence	namma munde inthā mātu āḍa bēḍa our before such word to play not wanted
ಇನ್ನು ಮುಂದೆ ಹೀಗೆ ಮಾಡುವದಿಲ್ಲ In future I shall never do so	innu munde hīge māḍuvad' illa yet in future thus the doing not

95. ಹೊರಗೆ horage = out, without, outside (*G. aussen, hinaus, ausser*); ಒಳಗೆ *w*oḷage = in, within (*G. innen, innerhalb, hinein, in*).

ನಿಮ್ಮ ಮಗ ಒಳಗಿದ್ದಾನೇನು? *S.* —ನೋ? *C.* Is your son inside?	nimma maga *w*oḷag' iddhān' ēnu? *S.* —nō? *C.* your son within he is what, —is?
ಮನೆಯೊಳಗಿಲ್ಲ He is not at home	mane-y-oḷag' illa house within not
ಹೊರಗೆ ಹೋಗಿದ್ದಾನೆ He has gone out	horage hōg' iddhāne outside h. gone he is
ಸ್ವಲ್ಪ ಹೊತ್ತಿನೊಳಗೆ ಬಂದಾನು He may come within a short time	svalpa hoṭṭin' oḷage bandānu little of time within he may come
ಅವ ಬರುವಷ್ಟರೊಳಗೆ ನಮ್ಮ ಮನೆ ನೋಡ ಬರ್ರಿ Come to have a look at our house till he return	ava baruv' aṣṭar' oḷage namma mane nōḍa barri he coming of so much within our house to see come
ಇವನ ಹೊರಗಿನ ಮಾತು ಚಲೋದು His outside (his words) is very fine	ivana horagina mātu čalōdu his outer word fine one
ಒಳಗಿನದು ಮಾತ್ರ ಕೆಟ್ಟದ್ದು But his inside is very bad	*w*oḷaginadu mātra keṭṭaddu inner one only bad one
ಅವನು ಒಳಗೊಂದು ಹೊರಗೊಂದು He his a hypocrite	avanu *w*oḷag' ondu horag' ondu he inside one outside one
ತಂದೆ ತಾಯಿಗಳಿಗೆ ಒಳಗಾಗುವದಿಲ್ಲ He is disobedient to his parents	tande tāigaḷige *w*oḷag' āguvad' illa to parents within the becoming not
ಅವನ ಕೆಟ್ಟ ಕೆಲಸ ಹೊರ ಬಿದ್ದೀತು His wickedness will come to light	avana keṭṭa kelasa hora biddītu his bad work out may fall

96. ಹತ್ತರ hattara = near (*G. nahe*).

ಇವರ ಮನೆ ಎಲ್ಲಿ ಅದೆ?	ivara mane *y*elli ade?
Where is their (his) house?	their house where is
ಹತ್ತರದೆ (ಹತ್ತರವದೆ), ದೂರಿಲ್ಲ	hattar' ade (hattara-v-ade), dūr' illa
It is not far, it is quite near	near it is, far not
ನಮ್ಮ ಮನೇ[1] ಹತ್ತರ	namma manē[1] hattara
It is near our (my) house	our house's near
ಆಗ್ಯಾಗ್ಯೆ ನಿಮ್ಮ ಹತ್ತರ ಬರುತ್ತಿರುತ್ತಾನೇನು?	āgy'āgye nimma hattara barutt'iruttān'ēnu?
Does he visit you now and then?	then then your near coming he is what
ನಮ್ಮ ಹತ್ತರ ಬರುವದಿಲ್ಲ	namma hattara baruvad' illa
He does not visit us (me)	our near the coming not
ನಾ ಅವನ ಹತ್ತರ ಹೋಗುವದಿಲ್ಲ	nā avana hattara hōguvad' illa
I do not visit him	I his near the going not
ಬಾ, ತಮ್ಮಾ, ಹತ್ತರ ಬಾ	bā, tammā, hattara bā
Come here, little boy, come near	come, younger brother, near come
ನಿನ್ನ ಹತ್ತರ ಒಂದು ರೂಪಾಯಿ ಅದೇನು?	nimma hattara *w*ondu rūpāi ad' ēnu?
Have you got a rupee with you?	your near one rupee is what
ನನ್ನ ಹತ್ತರ ಏನಿಲ್ಲ	nanna hattara *y*ēn' illa
I have not got anything (any money) with me	my near what not
ಇವರ ಹತ್ತರ ರೂಪಾಯಿ ಇದ್ದಾವು	ivara hattara rūpāi iddāvu
This man (*or pl.*) may perhaps have some money	their near rupee they may be

97. ತನಕ tanaka = till, as far as (*G. bis*).

ನಿಮ್ಮ ಹಿಂದೆ ಬರುತ್ತೇನೆ	nimma hinde baruttēne
I am following you	your behind I come
ಎಲ್ಲಿ ತನಕ ಬರುತ್ತೀರಿ?	*y*elli tanaka baruttīri?
How far will you come?	where as far as you come
ನಿಮ್ಮ ಮನೇ ತನಕ ಬರುತ್ತೇನೆ	nimma manē tanaka baruttēne
As far as your house	your house's as far as I come

[1] Instead of m a n e y a.

ಮುಂಬಾಯಿಯಾ ತನಕ As far as Bombay [—ಲ್ಲವೋ? C.	mumbāī tanaka of Bombay as far as [—illavo? C.
ಮುಂಬಾಯಿ ಮುಂಚೆ ನೋಡಿದ್ದಿಲ್ಲೇನು? S. Have you never seen Bombay yet?	mumbāi munće nōḍ' idd' ill' ēnu? S. Bombay before h. seen h. been not what
ಇಂದಿನ ತನಕ ನೋಡಿದ್ದಿಲ್ಲ Never up to this day	indina tanaka nōḍ' idd' illa today's till h. seen h. been not
ಇಲ್ಲೀ ತನಕ ನಮ್ಮೂರು ಬಿಡಲಿಲ್ಲ I never left my native town till now	illī tanaka namm'ūru biḍal' illa of here till our town to leave not
ಹಾಗಾದರೆ ಅಲ್ಲೀ ತನಕ ಬರ್ರಿ Then come as far as that	hāg' ādare allī tanaka barri thus if become of there as far as come
ನಾ ಬರುವ ತನಕ ಹೋಗ ಬೇಡಿರಿ Do not go before I come	nā baruva tanaka hōga bēḍiri I coming till to go is not wanted
ನೀವು ಬರುವ ತನಕ ನಿಂದಿರುತ್ತೇನೆ[1] I shall stay till you come	nīvu baruva tanaka nind' iruttēne[1] you coming till h. stood I am

98. ಮಾತ್ರ mātra = only (*G. nur*).

ಎಷ್ಟು ಮಂದಿಗೆ ಉಣ್ಣಲಿಕ್ಕೆ ಹೇಳಿದ್ದೀರಿ How many people have you invited to dinner?	*y*eṣṭu mandige uṇṇalikke hēḷ'iddhīri? how many to people to eat h. told you were
ಮೂವತ್ತು ಮಂದಿಗೆ ಮಾತ್ರ ಹೇಳಿದ್ದೆವು We had invited only 30 people	mūvattu mandige mātra hēḷ' iddevu 30 to people only h. told we were
ಇಪ್ಪತ್ತು ಮಂದಿ ಮಾತ್ರ ಬಂದರು Only 20 people had come	ippattu mandi mātra bandaru 20 people only came
ನಿಮ್ಮ ಮನೆಯವರು ಬಂದಿದ್ದರು Your family had come	nimma maney 'avaru band' iddaru your house's they h. come were
ನಿಮ್ಮನ್ನು ಮಾತ್ರ ನೋಡಲಿಲ್ಲ You only I did not see	nimmannu mātra nōḍal' illa you only to see not
ನೀವು ಮಾತ್ರ ಬಂದಿದ್ದಿಲ್ಲ You only were not come	nīvu mātra band' idd' illa you only h. come h. been not
ಎಷ್ಟು ಘಂಟೇ ತನಕಿದ್ದರು? How long did people remain?	*y*eṣṭu ghaṇṭē tanaka iddaru? how many of the bell till they were?

[1] nindiruttēne = nindu iruttēne = nintu iruttēne.

ಹತ್ತು ಘಂಟೇ ತನಕ ಮಾತ್ರ ಇದ್ದರು Only till 10 o'clock	hattu ghaṇṭē tanaka mātra iddaru 10 of the bell till only they were
ಕೆಲವರು ಹನ್ನೆರಡು ಘಂಟೇ ತನಕ ಇದ್ದರಂತೆ I heard that some remained till 12 o'clock	kelavaru hanneraḍu ghaṇṭē tanaka iddar' ante some 12 of the bell till they were it says
ನಾ ಮಾತ್ರ ನೋಡಲಿಲ್ಲ I did not see them though	nā mātra nōḍal' illa I only to see not

99. ಒಂದು *w*ondu, ಒಬ್ಬ *w*obba = one (*G. ein*); ಎರಡು *y*eraḍu, ಇಬ್ಬರು ibbaru = two (*G. zwei*) and other numerals.

ಎಷ್ಟು ಮಂದಿಯನ್ನು ಊಟಕ್ಕೆ ಕರೆಯಲಿ? How many persons shall I invite to dinner?	*y*ešṭu mandiyannu ūṭakke kareyali? how many people to dinner let(*a. p.*)call
ಎಂಟು ಮಂದಿ ಕರೆ Invite eight persons	*y*eṇṭu mandi kare eight people call
ಇಬ್ಬರನ್ನು ಕರೆದೆ I have invited two	ibbarannu karede two I called
ಒಬ್ಬಿಬ್ಬರು ಮನೆಯಲ್ಲಿದ್ದಿಲ್ಲ One or two were not at home	*w*obb' ibbaru maneyall' idd' illa one two in the house h. been not
ಒಬ್ಬ ಬರುವದಿಲ್ಲ ಅಂದ One refused to come	*w*obba baruvad' ill' anda one the coming not he said
ಒಬ್ಬಿಬ್ಬರಿಗಿನ್ನು ಹೇಳ ಬೇಕು One or two are still to be invited	*w*obb' ibbarig' innu hēḷa bēku to one two still to tell is wanted
ಇನ್ನು ಮೂರು ಮಂದಿಗ್ಹೇಳು Invite three persons more	innu mūru mandig' hēḷu still 3 to people tell
ಈಗ ಎಂಟು ಮಂದಿ ಬಂದಿದ್ಧಾರೆ Eight persons have come now	īga *y*eṇṭu mandi band' iddhāre now 8 people h. come are
ಇಬ್ಬರು ಹುಡುಗರಾದರೂ ಬಂದಿದ್ಧಾರೆ Even two boys have come	ibbaru huḍugar' ādarū band' iddhāre two boys if become even h. come are
ಹಾಗೂ ಒಬ್ಬ ಹುಡುಗಿ A girl also	hāg'ū *w*obba huḍugi so even one girl

100. *The same continued.*

ಒಬ್ಬೊಬ್ಬರಿಗೆ ಎರಡೆರಡು ರೂಪಾಯಿ ಕೊಡುತ್ತೇನೆ I shall give them two rupees each	*w*obb' obbarige *y*eraḍ' eraḍu rūpāi koḍuttēne to one one two two rupee I give
ಒಂದೊಂದು ಕೊಡು Give each of them one	*w*ond' ondu koḍu one one give
ಒಬ್ಬರಿಂದೊಬ್ಬರು ಹೋಗುತ್ತಾರೆ They are going one after the other	*w*obbarind' obbaru hōguttāre from ones ones they go
ಒಬ್ಬರಿಗೊಬ್ಬರು ಸಲಾಂ ಮಾಡಿ ಹೋದರು They went away saluting one another	*w*obbarig' obbaru salām māḍi hōdaru to ones ones salām h. made they went
ಇವರಿಬ್ಬರು ಅಣ್ಣ ತಮ್ಮಂದಿರು These two men are brothers	ivar' ibbaru aṇṇa tammandiru they two e. brother younger brothers
ಅವರ ಮನೆಗಳು ಒಂದಕ್ಕೊಂದು ಏನು ದೂರವಾಗಿಲ್ಲ Their houses are not at all far from one another	avara manegaḷu *w*ondakk' ondu *y*ēnu dūrav'āg' illa their houses to one one what far h. become not
ಆದರೂ ಒಬ್ಬರ ಮನೆಗೊಬ್ಬರು ಹೋಗುವದಿಲ್ಲ But they do not visit one another	ādarū *w*obbara maneg' obbaru hōguvad' illa but even of the one (*pl.*) to house ones [the going not
ಒಬ್ಬರನ್ನೊಬ್ಬರು ಕರೆಯುವದಿಲ್ಲ They do not invite one another	*w*obbarann' obbaru kareyuvad' illa ones (*acc.*) ones the calling not
ಒಬ್ಬರಲ್ಲೊಬ್ಬರು ಊಟ ಮಾಡುವದಿಲ್ಲ They do not eat with one another	*w*obbarall' obbaru ūṭa māḍuvad' illa in ones ones meal the making not
ಒಬ್ಬೊಬ್ಬ ತನ್ನ ತನ್ನಷ್ಟಕ್ಕಿರುತ್ತಾನೆ Each one remains for himself	*w*obb' obba tanna tann' aṣṭakk' iruttāne one one his his to so much is

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